

THE CRITICAL REVIEW.

For the Month of September, 1771.

ARTICLE I.

Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LX. for the Year 1770. 4to. 15s. sewed. L. Davis.

SINCE the fate of Pliny the Elder, few men of philosophical genius have attempted the natural history of volcanos. The honourable Mr. Hamilton, however, his majesty's envoy extraordinary at Naples, lately favoured the public with an accurate account of an eruption of Mount Vesuvius, in the surveying of which he had almost incurred the catastrophe of the celebrated antient. In the first article of the volume before us, we find a description of mount *Ætna*, by the same ingenious gentleman, who had taken a journey thither on purpose to examine that stupendous object, which has been so much renowned by the Latin poets. This visit was made towards the end of June 1769, in company with lord Fortrose, and the canonico *Recupero*, an ingenious priest of Catania, who, it seems, is the only person there that is acquainted with the mountain, and is employed in writing its natural history; but Mr. Hamilton fears he will not be able to accomplish so great and useful an undertaking, for want of proper encouragement. As we imagine the description of mount *Ætna* will be interesting to every reader, we shall lay before them almost the whole of the honourable envoy's narrative.

VOL. XXXII. September, 1771. M. We

' We passed through the inferior district of the mountain called by its inhabitants *La Regione Piemontese*. It is well watered, exceedingly fertile and abounding with vines, and other fruit-trees, where the lava, or, as it is called there, the *sciara*, has had time to soften and gather soil sufficient for vegetation, which I am convinced from many observations unless assisted by art, does not come to pass for many ages, perhaps a thousand years or more; the circuit of this lower region, forming the basis of the great volcano, is upwards of one hundred Italian miles. The vines of Etna are kept low, quite the reverse of those on the borders of Vesuvius, and they produce a stronger wine, but not in so great abundance. The *Piedmontese* district is covered with towns, villages, monasteries, &c. and is well peopled, notwithstanding the danger of such a situation. Catania, so often destroyed by eruptions of Etna, and totally overthrown by an earthquake towards the end of the last century, has been rebuilt within these fifty years, and is now a considerable town, with at least thirty-five thousand inhabitants. I do not wonder at the seeming security with which these parts are inhabited, having been so long witnesses to the same near mount Vesuvius. The operations of nature are slow; great eruptions do not frequently happen, each flatters himself it will not happen in his time, or if it should, that his titular saint will turn away the destructive lava from his grounds; then indeed the great fertility in the neighbourhoods of volcanos tempts people to inhabit them.

' In about four hours of gradual ascent we arrived at a little convent of Benedictine monks, called *St. Nicolo dell Arena*, about thirteen miles from Catania, and within a mile of the volcano from whence issued the last very great eruption in the year 1669, a circumstantial account of which was sent to our court by a lord Winchelsea, who happened to be then at Catania in his way home, from his embassy at Constantinople. His lordship's account is curious, and was printed in London soon after. I saw a copy of it at Palermo, in the library of the prince Torremuzzo. We slept in the Benedictines convent the night of the 24th, and passed the next morning in observing the ravage made by the abovementioned terrible eruption, over the rich country of the *Piedmontese*. The lava burst out of a vineyard within a mile of *St. Nicolo*, and by frequent explosions of stones and ashes, raised there a mountain, which, as near as I can judge, having ascended it, is not less than half a mile perpendicular in height, and is certainly at least three miles in circumference at its basis. The lava that ran from it, and on which there are as yet no signs of vegetation, is fourteen miles in length, and in many parts six in breadth; it reached Catania, and destroyed part of its walls, buried an amphitheatre, an aqueduct, and many other monuments of its ancient grandeur, which, till then, had resisted the hand of time; and ran a considerable length into the sea, so as to have once formed a beautiful and safe harbour; but it was soon after filled up by a fresh torrent of the same inflamed matter, a circumstance the Catanians lament to this day, as they are without a port. There has been no such eruption since, though there are signs of many, more terrible, that have preceded it.

' For two or three miles round the mountain raised by this eruption, all is barren, and covered with ashes; this ground, as well as the mountain itself, will in time certainly be as fertile as many other mountains in its neighbourhood, that have been like-

likewise formed by explosion. If the dates of these explosions could be ascertained, it would be very curious, and mark the progress of time with respect to the return of vegetation, as the mountains raised by them are in different states; those (which I imagine to be the most modern) are covered with ashes only; others of an older date, with small plants and herbs, and the most antient, with the largest timber trees I ever saw; but I believe the latter are so very ancient, as to be far out of the reach of history. At the foot of the mountain raised by the eruption of the year 1669, there is a hole, through which, by means of a rope, we descended into several subterraneous caverns, branching out and extending much farther and deeper than we chose to venture, the cold there being excessive, and a violent wind frequently extinguishing some of our torches. These caverns undoubtedly contained the lava that issued forth and extended, as I said before, quite to Catania. There are many of these subterraneous cavities known on other parts of Etna: such as that, called by the peasants *La Baracca Vecchia*, another *La Spelonca della Palombo* (from the wild pigeons building their nests therein) and the cavern *Thalia*, mentioned by Boccaccio. Some of them are made use of as magazines for snow; the whole island of Sicily and Malta being supplied with this essential article (in a hot climate) from mount Etna; many more would be found, I dare say, if searched for, particularly near and under the craters from whence great lavas have issued, as the immense quantities of such matter we see above ground must necessarily suppose very great hollows underneath.

After having passed the morning of the 25th in these observations, we proceeded through the second or middle region of Etna, called *La Selvosa*, the woody, than which nothing can be more beautiful. On every side are mountains, or fragments of mountains, that have been thrown up by various ancient explosions; there are some near as high as mount Vesuvius, one in particular, (as the canon our guide assured me, having measured it) is little less than one mile in perpendicular height, and five in circumference at its basis. They are all more or less covered, even within their craters, as well as the rich valleys between them, with the largest oak, chestnut, and fir trees, I ever saw any where, and indeed it is from hence chiefly, that his Sicilian majesty's dockyards are supplied with timber. As this part of Etna was famous for its timber in the time of the tyrants of Syracuse, and as it requires the great length of time I have already mentioned before the matter is fit for vegetation, we may conceive the great age of this respectable volcano. The chestnut-trees predominated in the parts through which we passed, and, though of a very great size, are not to be compared to some on another part of the Regione *Selvosa*, called *Carpinetto*. I have been told by many, and particularly by our guide, who had measured the largest there, called *La Castagna di Cento Cavalli*, that it is upwards of twenty-eight Neapolitan canes in circumference. Now as a Neapolitan cane is two yards and half a quarter, English measure, you may judge, sir, of the immense size of this famous tree. It is hollow from age, but there is another near it almost as large and sound; as it would have required a journey of two days to have visited this extraordinary tree, and the weather being already very hot, I did not see it. It is amazing to me that trees should flourish in so shallow a soil, for they cannot penetrate deep without meeting with a rock

of lava, and indeed great part of the roots of the large trees we passed by are above ground, and have acquired, by the impression of the air, a bark like that of their branches. In this part of the mountain, are the finest horned cattle in Sicily; we remarked in general that the horns of the Sicilian cattle are near twice the size of any we had ever seen; the cattle themselves are of the common size. We passed by the lava of the last eruption in the year 1766, which has destroyed above four miles square of the beautiful wood abovementioned. The mountain raised by this eruption abounds with sulphur and salts, exactly resembling those of Vesuvius, specimens of which I sent some time ago to the late lord Morton.

In about five hours from the time we had left the convent of St. Nicolo dell' Arena, we arrived at the borders of the third region, called La Netta, or Scoperta, clean or uncovered, where we found a very sharp air indeed; so that in the same day, the four seasons of the year were sensibly felt by us, on this mountain; excessive summer heats in the Piemontese, spring and autumn temperature in the middle, and extreme cold of winter in the upper region. I could perceive, as we approached the latter, a gradual decrease of vegetation, and from large timber trees we came to the smaller shrubs and plants of the northern climates; I observed quantities of juniper and tanzey; our guide told us, that later in the season there are numberless curious plants here, and that in some parts there are rhubarb and saffron in plenty. In Carrera's history of Catania, there is a list of all the plants and herbs of Etna, in alphabetical order.

Night coming on, we here pitched a tent and made a good fire, which was very necessary, for without it, and very warm cloathing, we should surely have perished with cold; and at one of the clock in the morning of the 26th, we pursued our journey towards the great crater. We passed over valleys of snow that never melts, except there is an eruption of lava from the upper crater, which scarcely ever happens; the great eruptions are usually from the middle region, the inflamed matter finding (as I suppose) its passage through some weak part, long before it can rise to the excessive height of the upper region, the great mouth on the summit only serving as a common chimney to the volcano. In many places the snow is covered with a bed of ashes, thrown out of the crater, and the sun melting it in some parts makes this ground treacherous; but as we had with us, besides our guide, a peasant well accustomed to these valleys, we arrived safe at the foot of the little mountain of ashes that crowns Etna, about an hour before the rising of the sun. This mountain is situated in a gently inclining plain, of about nine miles in circumference; it is about a quarter of a mile perpendicular in height, very steep, but not quite so steep as Vesuvius; it has been thrown up within these twenty-five or thirty years, as many people at Catania have told me they remembered when there was only a large chasm or crater, in the midst of the abovementioned plain. Till now the ascent had been so gradual (for the top of Etna is not less than thirty miles from Catania, from whence the ascent begins) as not to have been the least fatiguing; and if it had not been for the snow, we might have rode upon our mules to the very foot of the little mountain, higher than which the canon our guide had never been: but as I saw that this little mountain was composed in the same manner as the top of Vesuvius, which, notwithstanding the smoak issuing from every pore, is solid and firm, I made no scruple of going up to the edge

edge of the crater, and my companions followed. The steep ascent, the keenness of the air, the vapours of the sulphur, and the violence of the wind, which obliged us several times to throw ourselves flat upon our faces to avoid being over turned by it, made this latter part of our expedition rather inconvenient and disagreeable. Our guide, by way of comfort, assured us that there was generally much more wind in the upper region at this time.

Soon after we had seated ourselves on the highest point of Etna, the sun arose and displayed a scene that indeed passes all description. The horizon lighting up by degrees, we discovered the greatest part of Calabria, and the sea on the other side of it; the Phare of Messina, the Lipari Islands, Stromboli with its smoking top, tho' at above seventy miles distance, seemed to be just under our feet; we saw the whole island of Sicily, its rivers, towns, harbours, &c. as if we had been looking on a map. The island of Malta is low ground, and there was a haziness in that part of the horizon, so that we could not discern it; our guide assured us he had seen it distinctly at other times, which I can believe, as in other parts of the horizon, that were not hazy, we saw to a much greater distance; besides, we had a clear view of Etna's top from our ship as we were going into the mouth of the harbour of Malta some weeks before; in short, as I have since measured on a good chart, we took in at one view a circle of above nine hundred English miles. The pyramidal shadow of the mountain reached across the whole island and far into the sea on the other side. I counted from hence forty-four little mountains (little I call them in comparison of their mother Etna, though they would appear great any where else) in the middle region on the Catania side, and many others on the other side of the mountain, all of a conical form, and each having its crater; many with timber trees flourishing both within and without their craters. The points of those mountains, that I imagine to be the most ancient, are blunted, and the craters of course more extensive and less deep than those of the mountains formed by explosions of a later date, and which preserve their pyramidal form entire. Some have been so far mouldered down by time as to have no other appearance of a crater than a sort of dimple or hollow on their rounded tops, others with only half or a third part of their cone standing; the parts that are wanting having mouldered down, or perhaps been detached from them by earthquakes, which are here very frequent. All however have been evidently raised by explosion; and I believe, upon examination, many of the whimsical shapes of mountains in other parts of the world would prove to have been occasioned by the same natural operations. I observed that these mountains were generally in lines or ridges; they have mostly a fracture on one side, the same as in the little mountains raised by explosion on the sides of Vesuvius, of which there are eight or nine. This fracture is occasioned by the lava's forcing its way out, which operation I have described in my account of the last eruption of Vesuvius. Whenever I shall meet with a mountain, in any part of the world, whose form is regularly conical, with a hollow crater on its top, and one side broken, I shall be apt to decide such a mountain's having been formed by an eruption, as both on Etna and Vesuvius the mountains formed by explosion are without exception according to this description; but to return to my narrative.

‘ We passed through the inferior district of the mountain called by its inhabitants *La Regione Piemontese*. It is well watered, exceedingly fertile and abounding with vines, and other fruit-trees, where the lava, or, as it is called there, the *sciara*, has had time to soften and gather soil sufficient for vegetation, which I am convinced from many observations unless assisted by art, does not come to pass for many ages, perhaps a thousand years or more; the circuit of this lower region, forming the basis of the great volcano, is upwards of one hundred Italian miles. The vines of Etna are kept low, quite the reverse of those on the borders of Vesuvius, and they produce a stronger wine, but not in so great abundance. The *Piedmontese* district is covered with towns, villages, monasteries, &c. and is well peopled, notwithstanding the danger of such a situation. Catania, so often destroyed by eruptions of Etna, and totally overthrown by an earthquake towards the end of the last century, has been rebuilt within these fifty years, and is now a considerable town, with at least thirty-five thousand inhabitants. I do not wonder at the seeming security with which these parts are inhabited, having been so long witness to the same near mount Vesuvius. The operations of nature are slow; great eruptions do not frequently happen, each flatters himself it will not happen in his time, or if it should, that his titular saint will turn away the destructive lava from his grounds; then indeed the great fertility in the neighbourhoods of volcanos tempts people to inhabit them.

‘ In about four hours of gradual ascent we arrived at a little convent of Benedictine monks, called *St. Nicolo dell Arena*, about thirteen miles from Catania, and within a mile of the volcano from whence issued the last very great eruption in the year 1669, a circumstantial account of which was sent to our court by a lord Winchelsea, who happened to be then at Catania in his way home, from his embassy at Constantinople. His lordship’s account is curious, and was printed in London soon after. I saw a copy of it at Palermo, in the library of the prince Torremuzzo. We slept in the Benedictines convent the night of the 24th, and passed the next morning in observing the ravage made by the abovementioned terrible eruption, over the rich country of the *Piedmontese*. The lava burst out of a vineyard within a mile of *St. Nicolo*, and by frequent explosions of stones and ashes, raised there a mountain, which, as near as I can judge, having ascended it, is not less than half a mile perpendicular in height, and is certainly at least three miles in circumference at its basis. The lava that ran from it, and on which there are as yet no signs of vegetation, is fourteen miles in length, and in many parts six in breadth; it reached Catania, and destroyed part of its walls, buried an amphitheatre, an aqueduct, and many other monuments of its ancient grandeur, which, till then, had resisted the hand of time; and ran a considerable length into the sea, so as to have once formed a beautiful and safe harbour; but it was soon after filled up by a fresh torrent of the same inflamed matter, a circumstance the Catanians lament to this day, as they are without a port. There has been no such eruption since, though there are signs of many, more terrible, that have preceded it.

‘ For two or three miles round the mountain raised by this eruption, all is barren, and covered with ashes; this ground, as well as the mountain itself, will in time certainly be as fertile as many other mountains in its neighbourhood, that have been like-

likewise formed by explosion. If the dates of these explosions could be ascertained, it would be very curious, and mark the progress of time with respect to the return of vegetation, as the mountains raised by them are in different states; those (which I imagine to be the most modern) are covered with ashes only; others of an older date, with small plants and herbs, and the most antient, with the largest timber trees I ever saw; but I believe the latter are so very ancient, as to be far out of the reach of history. At the foot of the mountain raised by the eruption of the year 1669, there is a hole, through which, by means of a rope, we descended into several subterraneous caverns, branching out and extending much farther and deeper than we chose to venture, the cold there being excessive, and a violent wind frequently extinguishing some of our torches. These caverns undoubtedly contained the lava that issued forth and extended, as I said before, quite to Catania. There are many of these subterraneous cavities known on other parts of Etna: such as that, called by the peasants *La Baracca Vecchia*, another *La Spelonca della Palombo* (from the wild pigeons building their nests therein) and the cavern *Thalia*, mentioned by Boccaccio. Some of them are made use of as magazines for snow; the whole island of Sicily and Malta being supplied with this essential article (in a hot climate) from mount Etna; many more would be found, I dare say, if searched for, particularly near and under the craters from whence great lavas have issued, as the immense quantities of such matter we see above ground must necessarily suppose very great hollows underneath.

After having passed the morning of the 25th in these observations, we proceeded through the second or middle region of Etna, called *La Selvosa*, the woody, than which nothing can be more beautiful. On every side are mountains, or fragments of mountains, that have been thrown up by various ancient explosions; there are some near as high as mount Vesuvius, one in particular, (as the canon our guide assured me, having measured it) is little less than one mile in perpendicular height, and five in circumference at its basis. They are all more or less covered, even within their craters, as well as the rich valleys between them, with the largest oak, chesnut, and fir trees, I ever saw any where, and indeed it is from hence chiefly, that his Sicilian majesty's dockyards are supplied with timber. As this part of Etna was famous for its timber in the time of the tyrants of Syracuse, and as it requires the great length of time I have already mentioned before the matter is fit for vegetation, we may conceive the great age of this respectable volcano. The chesnut-trees predominated in the parts through which we passed, and, though of a very great size, are not to be compared to some on another part of the Regione *Selvosa*, called *Carpinetto*. I have been told by many, and particularly by our guide, who had measured the largest there, called *La Castagna di Cento Cavalli*, that it is upwards of twenty-eight Neapolitan canes in circumference. Now as a Neapolitan cane is two yards and half a quarter, English measure, you may judge, sir, of the immense size of this famous tree. It is hollow from age, but there is another near it almost as large and sound; as it would have required a journey of two days to have visited this extraordinary tree, and the weather being already very hot, I did not see it. It is amazing to me that trees should flourish in so shallow a soil, for they cannot penetrate deep without meeting with a rock

of lava, and indeed great part of the roots of the large trees we passed by are above ground, and have acquired, by the impression of the air, a bark like that of their branches. In this part of the mountain, are the finest horned cattle in Sicily; we remarked in general that the horns of the Sicilian cattle are near twice the size of any we had ever seen; the cattle themselves are of the common size. We passed by the lava of the last eruption in the year 1766, which has destroyed above four miles square of the beautiful wood abovementioned. The mountain raised by this eruption abounds with sulphur and salts, exactly resembling those of Vesuvius, specimens of which I sent some time ago to the late lord Morton.

‘ In about five hours from the time we had left the convent of St. Nicolo dell’ Arena, we arrived at the borders of the third region, called La Netta, or Scoperta, clean or uncovered, where we found a very sharp air indeed; so that in the same day, the four seasons of the year were sensibly felt by us, on this mountain; excessive summer heats in the Piemontese, spring and autumn temperature in the middle, and extreme cold of winter in the upper region. I could perceive, as we approached the latter, a gradual decrease of vegetation, and from large timber trees we came to the smaller shrubs and plants of the northern climates; I observed quantities of juniper and tanzey; our guide told us, that later in the season there are numberless curious plants here, and that in some parts there are rhubarb and saffron in plenty. In Carrera’s history of Catania, there is a list of all the plants and herbs of Etna, in alphabetical order.

‘ Night coming on, we here pitched a tent and made a good fire, which was very necessary, for without it, and very warm cloathing, we should surely have perished with cold; and at one of the clock in the morning of the 26th, we pursued our journey towards the great crater. We passed over valleys of snow that never melts, except there is an eruption of lava from the upper crater, which scarcely ever happens; the great eruptions are usually from the middle region, the inflamed matter finding (as I suppose) its passage through some weak part, long before it can rise to the excessive height of the upper region, the great mouth on the summit only serving as a common chimney to the volcano. In many places the snow is covered with a bed of ashes, thrown out of the crater, and the sun melting it in some parts makes this ground treacherous; but as we had with us, besides our guide, a peasant well accustomed to these valleys, we arrived safe at the foot of the little mountain of ashes that crowns Etna, about an hour before the rising of the sun. This mountain is situated in a gently inclining plain, of about nine miles in circumference; it is about a quarter of a mile perpendicular in height, very steep, but not quite so steep as Vesuvius; it has been thrown up within these twenty-five or thirty years, as many people at Catania have told me they remembered when there was only a large chasm or crater, in the midst of the abovementioned plain. Till now the ascent had been so gradual (for the top of Etna is not less than thirty miles from Catania, from whence the ascent begins) as not to have been the least fatiguing; and if it had not been for the snow, we might have rode upon our mules to the very foot of the little mountain, higher than which the canon our guide had never been: but as I saw that this little mountain was composed in the same manner as the top of Vesuvius, which, notwithstanding the smoak issuing from every pore, is solid and firm, I made no scruple of going up to the edge

edge of the crater, and my companions followed. The steep ascent, the keenness of the air, the vapours of the sulphur, and the violence of the wind, which obliged us several times to throw ourselves flat upon our faces to avoid being over-turned by it, made this latter part of our expedition rather inconvenient and disagreeable. Our guide, by way of comfort, assured us that there was generally much more wind in the upper region at this time.

Soon after we had seated ourselves on the highest point of Etna, the sun arose and displayed a scene that indeed passes all description. The horizon lighting up by degrees, we discovered the greatest part of Calabria, and the sea on the other side of it; the Phare of Messina, the Lipari Islands, Stromboli with its smoking top, tho' at above seventy miles distance, seemed to be just under our feet; we saw the whole island of Sicily, its rivers, towns, harbours, &c. as if we had been looking on a map. The island of Malta is low ground, and there was a haziness in that part of the horizon, so that we could not discern it; our guide assured us he had seen it distinctly at other times, which I can believe, as in other parts of the horizon, that were not hazy, we saw to a much greater distance; besides, we had a clear view of Etna's top from our ship as we were going into the mouth of the harbour of Malta some weeks before; in short, as I have since measured on a good chart, we took in at one view a circle of above nine hundred English miles. The pyramidal shadow of the mountain reached across the whole island and far into the sea on the other side. I counted from hence forty-four little mountains (little I call them in comparison of their mother Etna, though they would appear great any where else) in the middle region on the Catania side, and many others on the other side of the mountain, all of a conical form, and each having its crater; many with timber trees flourishing both within and without their craters. The points of those mountains, that I imagine to be the most ancient, are blunted, and the craters of course more extensive and less deep than those of the mountains formed by explosions of a later date, and which preserve their pyramidal form entire. Some have been so far mouldered down by time as to have no other appearance of a crater than a sort of dimple or hollow on their rounded tops, others with only half or a third part of their cone standing; the parts that are wanting having mouldered down, or perhaps been detached from them by earthquakes, which are here very frequent. All however have been evidently raised by explosion; and I believe, upon examination, many of the whimsical shapes of mountains in other parts of the world would prove to have been occasioned by the same natural operations. I observed that these mountains were generally in lines or ridges; they have mostly a fracture on one side, the same as in the little mountains raised by explosion on the sides of Vesuvius, of which there are eight or nine. This fracture is occasioned by the lava's forcing its way out, which operation I have described in my account of the last eruption of Vesuvius. Whenever I shall meet with a mountain, in any part of the world, whose form is regularly conical, with a hollow crater on its top, and one side broken, I shall be apt to decide such a mountain's having been formed by an eruption, as both on Etna and Vesuvius the mountains formed by explosion are without exception according to this description; but to return to my narrative.

‘ After having feasted our eyes with the glorious prospect above-mentioned (for which, as Spartian tells us, the emperor Adrian was at the trouble of ascending Etna), we looked into the great crater, which, as near as we could judge, is about two miles and a half in circumference; we did not think it safe to go round and measure it, as some parts seemed to be very tender ground. The inside of the crater, which is incruited with salts and sulphurs like that of Vesuvius, is in the form of an inverted hollow cone, and its depth nearly answers to the height of the little mountain that crowns the great volcano. The smoak, issuing abundantly from the sides and bottom, prevented our seeing quite down; but the wind clearing away the smoak from time to time, I saw this inverted cone contracted almost to a point; and, from repeated observations, I dare say, that in all volcanos, the depth of the craters will be found to correspond nearly to the height of the conical mountains of cinders which usually crown them: in short, I look upon the craters as a sort of suspended funnels, under which are vast caverns and abysses. The formation of such conical mountains with their craters are easily accounted for, by the fall of the stones, cinders, and ashes, emitted at the time of an eruption.

‘ The smoak of Etna, though very sulphureous, did not appear to me so fetid and disagreeable as that of Vesuvius; but our guide told me that its quality varies, as I know that of Vesuvius does, according to the quality of the matter then in motion within. the air was so very pure and keen in the whole upper region of Etna, and particularly in the most elevated parts of it, that we had a difficulty in respiration, and that, independent of the sulphureous vapour. I brought two barometers and a thermometer with me from Naples, intending to have left one with a person at the foot of the mountain, whilst we made our observations with the other, at sun rising, on the summit; but one barometer was unluckily spoilt at sea, and I could find no one expert enough at Catania to repair it; what is extraordinary, I do not recollect having seen a barometer in any part of Sicily. At the foot of Etna, the 24th, when we made our first observation, the quicksilver stood at 27 degrees 4 lines, and the 26th, at the most elevated point of the volcano, it was at 18 degrees 10 lines. The thermometer, on the first observation at the foot of the mountain was at 84 degrees, and on the second at the crater at 56. The weather had not changed in any respect, and was equally fine and clear, the 24th and 26th. We found it difficult to manage our barometer in the extreme cold and high wind on the top of Etna; but from the most exact observations we could make, in our circumstances, the result was as abovementioned. The canon assured me, that the perpendicular height of mount Etna is something more than three Italian miles, and I verily believe it is so.

‘ After having passed at least three hours on the crater, we descended and went to a rising ground, about a mile distant from the upper mountain we had just left, and saw there some remains of the foundation of an ancient building; it is of brick, and seems to have been ornamented with white marble, many fragments of which are scattered about. It is called the Philosopher’s Tower, and is said to have been inhabited by Empedocles. As the ancients used to sacrifice to the celestial gods on the top of Etna, it may very well be the ruin of a temple that served for that purpose. From hence we went a little further over the inclined plain above-mentioned, and saw the evident marks of a dreadful torrent of
hor

hot water that came out of the great crater at the time of an eruption of lava in the year 1755, and upon which phenomenon the canonico Recupero, our guide, has published a dissertation. Luckily this torrent did not take its course over the inhabited parts of the mountain, as a like accident on mount Vesuvius in 1631 swept away some towns and villages in its neighbourhood, with thousands of their inhabitants. The common received opinion is, that these eruptions of water proceed from the volcanos having a communication with the sea; but I rather believe them to proceed merely from depositions of rain water in some of the inward cavities of them. We likewise saw from hence the whole course of an ancient lava, the most considerable as to its extent of any known here; it ran into the sea near Taormina, which is not less than thirty miles from the crater whence it issued, and is in many parts fifteen miles in breadth. As the lavas of Etna are very commonly fifteen and twenty miles in length, six or seven in breadth, and fifty feet or more in depth, you may judge, sir, of the prodigious quantities of matter emitted in a great eruption of this mountain, and of the vast cavities there must necessarily be within its bowels. The most extensive lavas of Vesuvius do not exceed seven miles in length: the operations of nature on the one mountain and the other are certainly the same; but on mount Etna, all are upon a great scale. As to the nature and quality of their lavas, they are much the same; but I think those of Etna rather blacker, and, in general, more porous than those of Vesuvius. In the parts of Etna that we went over, I saw no stratas of pumice-stones which are frequent near Vesuvius, and cover the ancient city of Pompeia; but our guide told us, that there are such in other parts of the mountain. I saw some stratas of what is called here tuffa, it is the same that covers Herculaneum, and that composes most of the high grounds about Naples; it is, upon examination, a mixture of small pumice-stones, ashes, and fragments of lava, which is by time hardened into a sort of stone. In short, I found, with respect to the matter erupted, nothing on mount Etna that Vesuvius does not produce, and there certainly is a much greater variety in the erupted matter and lavas of the latter, than of the former; both abound with pyrites and crystallizations, or rather vitrifications. The sea shore, at the foot of Etna, indeed, abounds with amber, of which there is none found at the foot of Vesuvius. At present, there is a much greater quantity of sulphur and salts on the top of Vesuvius than on that of Etna; but this circumstance varies according to the degree of fermentation within; and our guide assured me he had seen greater quantities on Etna at other times. In our way back to Catania, the canon shewed me a little hill covered with vines, which belonged to the jesuits, and, as is well attested, was undermined by the lava in the year 1669, and transported half a mile from the place where it stood, without having damaged the vines.

‘In great eruptions of Etna, the same sort of lightning, as described in my account of the last eruption of Vesuvius, has been frequently seen to issue from the smoke of its great crater. The ancients took notice of the same phenomenon, for Seneca (lib. 2. *Quæst. Nat.*) says, “*Ætna aliquando multo igne abundavit, ingentem vim arenæ urentis effudit, involutus est diespulvere, populosque subita nox terruit, illo tempore aiunt plurima fuisse tonitrua et fulmina.*”

‘Till the year 252 of Christ, the chronological accounts of the eruptions of Etna are very imperfect; but as the veil of St.

Agatha was in that year first opposed to check the violence of the torrents of lava, and has ever since been produced at the time of great eruptions, the miracles attributed to its influence having been carefully recorded by the priests, have at least preserved the dates of such eruptions. The relicks of St. Januarius have rendered the same service to the lovers of natural history, by recording the great eruptions of Vesuvius. I find, by the dates of the eruptions of Etna, that it is as irregular and uncertain in its operations as Vesuvius. The last eruption was in 1766.

‘ On our return from Messina to Naples, we were becalmed three days in the midst of the Lipari Islands, by which we had an opportunity of seeing that they have all been evidently formed by explosion; one of them, called Vulcano, is in the same state as the Solfaterra; Stromboli is a volcano, existing in all its force, and, in its form of course, is the most pyramidal of all the Lipari Islands; we saw it throw up red hot stones from its crater frequently, and some small streams of lava issued from its side, and ran into the sea. This volcano differs from Etna and Vesuvius, by its continually emitting fire, and seldom any lava; notwithstanding its continual explosions, this island is inhabited, on one side, by about an hundred families.’

Article II. A letter from Philip Carteret, esq. captain of the Swallow sloop, concerning the inhabitants of the coast of Patagonia. Mr. Carteret says of them, that altogether, they are the finest set of men he ever saw. That they were in general from six feet, to six feet five inches in height, although there were some who were six feet seven inches, but none taller.

The third number is a short account of a camelopardalis, found about the Cape of Good Hope. This curious animal has so rarely been seen, that many have questioned its existence; two of them, however, are said to have been brought to Rome in the time of Julius Cæsar. The dimensions of this extraordinary creature are as follow.

‘ Dimensions of a male camelopardalis, killed in a journey made in the year 1761, through the country of a tribe of Hottentots, called the Mamacquas, viz.

	feet.	inches.
Length of the head, —	1	8
Height of the fore-leg from the lower to the higher point, —	10	0
From the upper part of the fore-leg to the top of the head, —	7	0
From the upper part of the fore-leg to the upper part of the hind-leg, —	5	6
From the upper part of the hind-leg to the tail, —	1	6
Height of the hind-leg from the upper to the lower part, —	8	5

The next number contains experiments in support of the uses ascribed to ganglions of the nerves, by Dr. Johnstone. It appears from these experiments, that, by an irritation of the spinal marrow, contractions may be excited in the muscles sub-

subservient to voluntary motion which communicate with the spinal nerves; but that an irritation of the part abovementioned produces no contraction of the heart, though filaments are detached from the spinal nerves to the sympathetic nerves. It also appears, however, that the heart may be affected by an irritation of its nerves below the ganglions. From these considerations Dr. Johnston infers, with great plausibility, that the ganglions of the spinal nerves intercept the influence of volition on the heart and intestines.

Article V. An account of a new species of the manis, or scaly lizard, extracted from the German relations of the Danish royal missionaries in the East Indies.

Article VI. An account of the result of some attempts made to ascertain the temperature of the sea in great depths, near the coasts of Lapland and Norway.

Number VII. is an account, wrote in Latin, of the production of white marble, by the deposition of a calcarious substance in water, which the author thence imagines to be the manner in which marble is universally produced.

The next article is from the honourable Daines Barrington, giving an account of a very extraordinary musician, named Mozart, who, at the age of little more than four years, is said to have been not only capable of executing lessons on the harpsichord, but even composed some in an easy stile and taste, which were approved of.

Number IX. A determination of the exact moments of time when the planet Venus was at external and internal contact with the sun's limb, in the transits of June 6, 1761, and June 3, 1769.

Number X. An account of some improvements made in a new wheel barometer.

The next article contains some observations upon an incited coin of Philistis, queen of Syracuse, Malta, and Gozo, who has been passed over in silence by all the ancient writers; in a letter from the reverend Mr. Swinton, of the university of Oxford. This piece of antiquity exhibits on one side, the same veiled head of a woman that occurred on a coin of Gozo, which Mr. Swinton has formerly described; and on the other, the figure forming the type, or symbol, on the reverse of that coin. Before the face of the veiled head, the Greek word ΒΑΣΙΛΙΣΣΑΣ presents itself to our view; and on the reverse the name ΦΙΛΙΣΤΙΔΟΣ, Philistidis, in the exergue. The medal is nearly of the size of the middle Roman brass, or rather of some of the Syracusan brass coins of the middle form: the head of the anterior part is tolerably well preserved, but the type on the other has suffered a good deal

from the injuries of time. It would appear from this medal, and others of Gozo and Malta, that Philistis was queen of these islands, when they were subject to the Greeks, and occupied by them and the Phœnicians. If this be admitted, it will follow, that all those pieces were struck before the Carthaginians were possessed of Malta and Gozo. For which reason, Mr. Swinton would denominate the medals of Gozo, Phœnician, which he had formerly named Punic; as having been struck while the Phœnicians remained in that island. Mr. Swinton observes, that we meet with a very minute Greek inscription, consisting of only the two words ΒΑΣΙΛΙΣΣΑΣ ΦΙΛΙΣΤΙΔΩΣ, cut in the steps of the ancient theatre at Syracuse, and inserted in the volume of Inscriptions found in Sicily, lately published at Palermo, by the prince di Torremuzza; who from thence infers, that Philistis was queen of Syracuse. The same had formerly been conjectured by Sig. Havercamp; and Mr. Swinton thinks, that the medal in question, joined to other considerations, renders such a conclusion altogether incontestible. Among the reasons assigned for placing Philistis on the throne of Syracuse, the following are adduced. 1. It has been observed, that the bigæ and quadrigæ, with the winged figure in them, which appear on Philistis's several coins, seem much too grand for the sovereign of only two petty islands, such as Malta and Gozo. 2. The medals of Philistis, adorned with the bigæ and quadrigæ, both in their type and workmanship, seem greatly to resemble those of Gelo, king of Syracuse, and other Syracusan coins. 3. The learned father Frœlich takes the fabric of these pieces not a little to resemble that of many of those struck in Sicily. Mr. Swinton is, therefore, of opinion, that Philistis was queen of Syracuse, at the same time that she was sovereign of Malta and Gozo; and that those islands, whose Greek inhabitants were, probably, for the most part either Syracusians, or of Syracusan extraction, were dependencies of Syracuse, when the medals now in view first appeared.

As there is not the least mention made of queen Philistis in ancient history, and there are no certain chronological characters on her coins, it is difficult to ascertain, with any degree of precision, either the end or commencement of her reign. Mr. Swinton, however, thinks it may be presumed, that she must have preceded the elder Dionysius, who ascended the throne of Syracuse about 404 years before the birth of Christ. On this supposition, the coins of Gozo must be allowed to be more ancient than any that have been hitherto transmitted down to us, with Phœnician characters upon them. That the reign of Philistis was anterior to that of Dionysius I. seems

seems evident from hence, that there is no room for her in the subsequent part of the Syracusan annals; the whole space being filled with the reigns of princes and tyrants, of which we meet with a good account in ancient history. We may infer from Cicero, in his oration against Verres, that there were twenty-seven kings and tyrants of Syracuse, of which eleven have been unnoticed in history; and that there must have been some intermediate princes between the elder Dionysius and Gelo, kings of Syracuse, whose names do not occur in any ancient writer, appears likewise from Valerius Maximus, lib. vi. cap. 2. Upon the whole, there seems reason for agreeing with Mr. Swinton in the probability, that the medals of Gozo, adorned with Phœnician letters, were struck in that island about 450 years before the commencement of the Christian æra.

[*To be concluded in our next.*]

II. *A Treatise on the Dysentery: with a Description of the Epidemic Dysentery that happened in Switzerland, in the Year 1765. Translated from the original German of J. Geo. Zimmerman, M. D. by C. R. Hopson, M. D. 8vo. 4s. Rivington.*

THIS volume is chiefly employed on the dysentery that raged in Switzerland in the year 1765, and which Dr. Zimmerman appears to have studied with particular attention. This epidemic was first observed in the month of June. In August and September it rose to its highest pitch; in the beginning of October universally declined; and in the middle of that month, generally speaking, made its exit; though still, in the middle of November some here and there were seized with the disorder; and even during the severest cold in December and January 1766, a few were attacked with a gentle flux. About the same time with the dysentery the putrid fever, and particularly the putrid pleurisy, began their ravages, principally in Lausanne, and extended them wide around as far as the canton of Bern, and the neighbouring provinces of Upper Austria and Swabia. Many persons were seized with this malady without any obvious antecedent symptom; and such cases were generally found to be the most dangerous. In others, the disease advanced gradually. All who had it in a violent manner, were seized at first with an universal chill, of different degrees of duration; sometimes long and violent, sometimes short and transitory. With many it returned in the course of the fever, and was succeeded by a hot fit. On the first attack of the disease the sick felt an extreme lassitude of the whole body, especially of the back and loins. The cholic

cholic came on immediately at the beginning, with great violence, but with some people the evacuation did not advance with so quick a pace. Many were at first even costive. Such generally had violent tormina, and were in a much worse condition than those in whom the flux began at an early period. Almost every one, on their first being seized, complained of a bitterness in the mouth, and a continual inclination to vomit. Many brought up a bilious matter immediately after the cold fit. Some vomited very violently the first day, and were relieved by it. Many retained the propensity to vomit, even in the progress of the disease, and continued to cast up, with great benefit till the fourth day. Those who from the beginning of the disorder, had sought for refuge in wine, and other hot things, brought up every thing they took into their stomachs, almost daily, complained of a heart-burn, and were in the greatest danger. The hot fit immediately succeeded the cold; and in very bad cases, some had the first day an intolerable head-ach. At first the fever generally appeared to be small; but in the course of the disorder, became more considerable. In the most violent cases of the disease, however, and where there was the greatest danger, the fever was sometimes not observable, and the pulse extremely weak. In less violent kinds the fever was often very high. In some patients Dr. Zimmerman has seen a delirium on the first day of the disorder; in others a continual lethargy, which attended frequently in desperate cases, and was particularly constant in children. The bad sorts of this dysentery lasted sometimes from fourteen to sixteen days, especially when proper evacuations could not be made during the first days of the disorder; but most of the patients recovered in five or six days.

As the author appears to have investigated the nature of this disease with great accuracy, so his method of cure was equally rational and successful. We shall exhibit some extracts from the account of his general and particular methods of cure, and their effects.

‘ The principal indication in each patient, was the quick evacuation of the corrupt bilious matter.

‘ In the beginning, I effected this by a vomit, that consisted at most of forty grains of ipecacuanha, and the weight was diminished in proportion to the age and other circumstances of the patient. I ordered it to be taken in a spoonful of warm water, or weak camomile tea, drinking two tea-cups full of the same immediately after, and as often as the vomit ensued, repeating the like quantity of the drink.

‘ Stronger emetics than these I did not find fit for my purpose; with milder I should have done nothing at all; besides it is well known, that ipecacuanha does not relax the solids, while it empties the stomach and abdomen, and that it has something in it that makes

makes it preferable to others. The new manner of giving it in small doses, does not always succeed, and it often operates very roughly; though it must be allowed, that for reasons very obvious, small doses have sometimes as much effect as great: given in the manner as I gave it, it excites the vomiting three or four, or even eight times. This vomiting took away the sickness, and the more gall there came away, the more service it did; I have even on the third day of a confirmed, though not very violent dysentery, with forty grains of ipecacuanha, brought away from a farmer's daughter such an astonishing quantity of bilious matter, that the dysentery was entirely subdued at once. With most persons the emetic got away pretty much of this matter; the excretion of blood was commonly for a time either stopped, or at least lessened, the tormina was immediately more easy, and the stools less frequent, though this alleviation remained but a few hours. The patients were in a very bad condition indeed, when this short relief did not follow at all; otherwise this usual consequence of the vomit was a good presage.

‘ I likewise always gave an emetic with good success, when I was not sent for till a week, a fortnight, or more had passed from the beginning of the disease, in case I suspected a corrupt matter in the stomach, and there was neither inflammation nor suppuration in the bowels. More than one I never gave; perhaps I did wrong; but even this one was very ill taken of me. Sometimes, compelled to it by contrary indications, I began the cure without the emetic, and purged so much the more violently for it with good success. To children that were extremely young, I very wrongly gave no emetic.

‘ After having given the vomit in the morning, I ordered them to set out in the afternoon with the following drink: take two ounces of barley, and boil them up with an ounce of cream of tartar, in two pints and a half of water, till the barley bursts; then strain it through a linen cloth, and set the liquor by, which will amount to about a quart, to be drank warm at proper intervals, during the first afternoon, and the whole succeeding night throughout. I lessened the dose of the cream of tartar according to the age of the patient, though I mostly stuck to the proportion before-mentioned.

‘ On the second day in the morning, I gave to adults three ounces of tamarinds, boiled up for the space of two minutes, with half a pint of warm water, and strained off; to children two ounces, and to very small infants one. This gently opening medicine directly brought on the stools, more copiously than before, but after this their number was generally diminished; sometimes the tormina went quite away, but for the most part, were at least greatly alleviated. A large copious excretion produced by this medicine, had always an excellent effect. Instead of tamarinds, I sometimes gave Sedlitz salts to the quantity of an ounce, or an ounce and a half, with the like success. During the night, I repeated the barley-water with the cream of tartar: on the third day, I gave still the tamarind decoction, if the malady was not sufficiently diminished, otherwise I put it off till the fourth day, and ordered nothing further in the mean time, than the barley-water with cream of tartar.

‘ I gave the peasants pretty often after the emetic, on the afternoon of the first day, a drachm of cream of tartar, with the like quantity of rhubarb; the same dose on the morning and evening
of

of the second day, and the morning of the third. Sometimes, I divided this into six doses, and ordered the whole six to be taken by the fourth day, while, at the same time, I prescribed the barley-water in the same manner; I diminished the doses likewise in proportion to the patient's age. The success was not bad; for by means of a vomit given at the beginning, two drams of powdered rhubarb, with the like quantity of cream of tartar, and the common barley-water, with an ounce of the same salt, I have done many people great service in three days time, and have in this manner even perfectly cured a woman fourscore years old of the dysentery. By this method, however, the pains did not so soon remit; but on the contrary, grew much more violent, which did not happen when I omitted the rhubarb.

'The cream of tartar and tamarinds did not only occasion no pain, but very much diminished it, when they proved sufficiently purgative. They had also this advantage over rhubarb, that by means of their acidity, they acted very powerfully against the putrid fever; while, on the contrary, rhubarb, except a deterfive, and (as it appears to me) not very antiseptic power, can boast of nothing more, than of being capable of contracting the fibres.

'In obstinate and tedious cases, by means of an opening medicine, consisting of three ounces of tamarinds, the stools became less frequent in the very height of the disorder, and the patients were always relieved. So far from being weakened by this purge, I perceived that they grew stronger and more alert than they had been before; when their bowels were distended with putrid matter.

'In general, the tamarinds had a much quicker and better effect than rhubarb alone. So far from causing pain, they alleviated it very much, and accompanied with the cream of tartar during the intervals, finished the disease in three, or four days, even when the attack was very violent. Notwithstanding the emetic, the stools grew very copious and of a bad appearance some hours afterwards, the pains great, and the weariness of the members very considerable. But very often all these symptoms suddenly vanished on purging the patient with tamarinds.

'As fast as each symptom of the dysentery decreased, and at length vanished, I perceived that the fever in like manner decreased and vanished. It took a fast hold, and even grew very considerable, when the putrid matter was not evacuated in sufficient quantities directly at the beginning. I made use of no other remedy for it, than those which I have already indicated. They were sufficiently capable of correcting and evacuating the bilious matter, and thus likewise of putting an end to the fever.

'After the emetic I sometimes too gave cream of tartar, rhubarb, and tamarinds by turns, with good success. But I was guilty of an error in not being content with tamarinds, and the other medicines alone, when I had omitted the rhubarb.

In his observations on the effects of too early an exhibition of opiates, the author coincides with other writers.

'I always looked upon it as dangerous to give opium in the dysentery, before the fuel that fed the fire of the disorder, was burnt out. I endeavoured, therefore, to find out a method of giving opium, in these obstinate and extraordinary painful cases, with as little prejudice as possible. This happened for the most part to be of benefit, but was not always without prejudice.

'The

‘ The laudanum liquidum Sydenhami, given to six drops in linseed-tea every six hours, to a pale young gentleman about nine years old, who, for some years, had been plagued with worms, soothed, indeed, his violent pains on the eighth day of the disorder, after a hearty evacuation, but it very much increased his fever, though, at the same time, I ordered him every three hours, day and night, a large spoonful of tincture of rhubarb prepared with water. It caused likewise, in this child, an endeavour to vomit, as it restrained the putrid matter still remaining behind, and indeed brought on a downright vomiting. But all these indispositions vanished on the repeated use of the tamarinds, cream of tartar, powder of rhubarb, and on totally laying aside the laudanum.

‘ Sixteen drops of the laudanum Sydenhami, given to a young man of Brugg, after copious evacuations made on occasion of his being afflicted with violent pains in the bowels, excited anxious dreams, and a pretty smart pain in the joints, while that in the belly ceased entirely; however, this pain in the limbs vanished the next day. Eight drops in the evening, and the same quantity at midnight, were, on the contrary, afterwards of good effect in the very same person; he had no pains in the joints, nor in the belly, no dreams, less sleep, and seven stools during the whole night, instead of an hundred, and fifty or two hundred, which he had had before every night. Yet the distemper grew long and tedious, and continued on him a fortnight; this I ascribed to the laudanum, which to be sure eased the patient, but by the very ease it gave, lengthened the disorder. This is the only one among all my patients, who had the prolapsus recti at the end of the disease; but he soon recovered, and remained from that time perfectly fresh and healthy.

‘ In four other cases I have observed, that the laudanum Sydenhami given after proper evacuations, alleviated the pains, and lessened the number of stools without stopping them entirely; I began then immediately with the rhubarb. Whence appears, that it sometimes had the advantage of somewhat diminishing the stools, without putting a stop to them, and in the mean time of taking away the pains: but without rhubarb given in the intervals, or just after, it was very plainly pernicious.’

Dr. Zimmerman observed, that rhubarb, given in powder, did not purge sufficiently in the beginning of this disorder. That it always increased the pain, (which however did not happen on taking it in tincture,) and the number of stools was not much diminished by its use. Mixed with cream of tartar, he remarked that it purged more briskly, though still with much pain; but tamarinds evacuated quickly, copiously, and without bringing on fresh pain; and directly after their operation, the frequency of stools was lessened. Those to whom he gave an emetic in the morning, and afterwards that evening, together with the subsequent morning and evening half a drachm of rhubarb, always recovered more slowly than such as had taken at the same time a great quantity of cream of tartar with barley water. From these observations the author concludes, that the physicians who look upon rhubarb

as the most suitable purge in dysenteric cases, on account of its possessing at the same time a laxative and corroborating, or rather an astringent power, do so without sufficient grounds: for that rhubarb, in a dysentery, attended with a putrid fever, without the addition of acids; by suffering the disorder to proceed in its own course, is, by no means a specific in that distemper. We must observe, however, that in different species of the dysentery, different remedies are proper; and Dr. Zimmerman himself, in another part of the treatise, subscribes to the justness of this remark. As the epidemic dysentery of 1765, was attended with a very putrid disposition of the humours, purgative medicines, of an acedent nature, were experienced to be most generally beneficial; but rhubarb was found to have advantageous effects towards the end of the disorder. Our author's observations on the appearance of the matter discharged in the dysentery, are rational and worthy of attention.

—The excrements in the dysentery, of which we treat at present, do not merely consist of corrupted gall; besides, all that a man voids of a green or yellow colour, is not pure gall, since one drop of bile colours an astonishing quantity of water. They are very often white, and perfectly resembling pus, though it is for the most part a great error to take this matter for pus. For it is well known, that the intestinal glands, in the same manner as those of the urine bladder, when torn with the stone or gravel, are capable of yielding a greater quantity of fluids, and those of a quite different nature than in health; this humour is, in both cases, a slimy white matter. On comparing these remarks with the foregoing, it is manifest, that stools of this kind may be produced by an acrid bilious matter adhering to the bowels; and that, as my observations in the first chapter sufficiently shew, in a bilious dysentery attended with a putrid fever, the excrements may be even perfectly white. From this appears, by the bye, how ridiculously some people constitute different species of the dysentery, from the different colours of the excrements, and treat them by quite different methods.

The particles of fibres and membranes, that often come away in the dysentery, hanging sometimes a foot long from the poor patients, and are considered as the inner coat of the intestines, are in reality very seldom any part of them, but often nothing else than an inspissated mucus. Great anatomists have demonstrated to us the passages, through which this mucus comes into the intestines, and withal, that a substance can come out of the blood into them, by which this mucus is coagulated, and under the appearance of a fleshy, membranous, or fat body, passes into the stool, when, at the same time, not the least ulcer in the bowels is to be perceived. I do not, however, deny, that the tunica villosa of the intestines, is not also sometimes abraded, and comes away with the excrements. I am likewise sensible, that the bowels are in this disorder apt to be ulcerated; but so late, that this matter is changed into a putrid thin pus, or is so confounded with blood and mucus, that one cannot possibly see it. Hence we may perceive, how often physicians deceive themselves and others; when they, in the very
first

first days of the disorder, mistake the forementioned mucus for pus, the fibrous and membranous substances for signs of the laceration of the internal tunic of the intestines, or of an ulcer in those parts; and thus in a bilious dysentery attended with a putrid fever, entirely omit purgatives, and give the patient over to death.

The bilious, putrid, and corrosive matter, inclosed, as it were, in the cavities of the intestines, irritates them so much, that often the openings of the blood vessels into the intestines are widened; so that pure blood runs out, and mixes itself with the stools. Thus there may be blood in the excrements, without the least perception, or even suspicion of inflammation in the bowels; it may also flow in great quantities, without their suppuration ensuing: hence appears the reason, why, when even the excretions are bloody, there is no need to be afraid of expelling the bilious irritating matter with a vomit and purges, and why it so often arrives, that a vomit alone puts a stop to this flux of blood. Nor is an internal heat, which the egregious Mr. Rahn, in his work on the dysentery, affirms to be an infallible mark of a violent inflammation of the bowels, any more a sign thereof, than bloody stools; for I have removed this symptom likewise by means of tamarinds, which evacuated the corrosive bilious matter, while, in case of the slightest inflammation, this ardor had been violently increased.

The last chapter of this volume contains remarks, and more determinate conclusions, with regard to the diagnosis and cure of most species of the dysentery. The work in general is replete with practical observations, and we would recommend the perusal of it to all who are desirous of being intimately acquainted with the rational treatment of that disorder.

III. *The History of a Voyage to the Malouine (or Falkland) Islands, made in 1763, and 1764, under the Command of M. de Bougainville, in order to form a Settlement there; and of two Voyages to the Streights of Magellan, with an Account of the Patagonians: Translated from Dom Pernety's Historical Journal, written in French. Illustrated with Copper-Plates. 4to. 15s. Jefferys.*

WE are still so imperfectly acquainted with the southern hemisphere, that a voyage to that part of the world never fails of exciting the expectation of some important consequence to the public. The naturalist, in particular, is deeply interested in an expedition which, he hopes, will greatly enlarge our knowledge of the animal and vegetable kingdoms. The speculative philosopher rejoices at the prospect of obtaining new information concerning the opinions and manners of people who have been bred up in total ignorance and barbarity: while the politician is solicitous for the discovery of a *Terra Incognita*, which may extend the commerce of his country. From the last of these motives this voyage of M. de Bougainville

ville was undertaken. After the cession of all Canada to Britain, at the conclusion of the last war, he conceived the design of indemnifying France for that loss, if possible, by a discovery of the southern continent, and those large islands which lie contiguous to it. A perusal of lord Anson's Voyage round the World, it seems, suggested to him the propriety of attempting to explore the Malouine islands, and form a settlement there. The project being communicated to the French ministry, was approved of. To carry it into execution, M. de Bougainville caused a frigate and a sloop to be built at St. Malo at his own expence, and applied to Dom Pernety, the writer of this Journal, to accompany him on the intended expedition. They set sail from St. Malo, September 1, 1763, in the Eagle frigate, with a crew of a hundred men, in company with the Sphinx sloop, whose crew consisted of forty. The observations in the Journal, from the time they left St. Malo, till they arrived at the island of St. Catharine, relate chiefly to fishes, of which the flying-fish, the bonito, the thunny, and the porpoise, appear to have been the most numerous and remarkable. We shall extract M. Pernety's account of the thunny and bonito, as containing some remarkable circumstances, and as the description of the former differs from what is given by M. Valmont de Bomare, of the thunny in the Mediterranean.

‘ In those, the thunny, we caught, the scales are neither large nor broad, nor the back of a blackish cast, but of a fine deep blue, which brightens insensibly towards the fins, which are shaped like scythes, and placed near the gills. These two fins, as well as the two smaller at the bottom of the belly, are of a very deep grey, or bluish black, inclining to grey. That on the back, and the two on the belly, situated at about two thirds of the length of the body, are of a gold colour, as well as some parts resembling the teeth of a saw and extending from the fins to the tail, which is arched. On the outside, their gills do not appear to be double. Their snout, which is not thick, is pointed, and has small teeth that are very sharp. M. Valmont says, that this fish dies soon after it is out of the water. That which I delineated, lived near half an hour hung up by the tail near the main-mast. It would, probably, have lived much longer, if, by struggling to disengage itself, it had not disgorged its heart, which fell upon deck in my presence, and on taking it into my hand continued its palpitation near a quarter of an hour. In voiding it, it discharged a great quantity of blood through its gullet, some drops of which I have represented upon the surface of the lower jaw. Its flesh is something like veal; but drier and more firm.

‘ The bonito is a large fish: its figure from the head to three-fourths of its length is round; from thence it begins to grow flatter, and terminates in a pretty thick tail, which is forked, and like that of other fishes. As it has little or no neck, it has two fins which are pretty long, but not broad in proportion to the bonito. On the back is a fin, which, as it approaches towards the tail,

tail, seems to form there, as well as on the opposite part under the belly, triangular projections of a gold colour. On each side are placed two other fins of a blue colour, terminating in a point at the tail. Two small fins appear under the belly. The back is of a very deep blue, which grows brighter towards the middle of the body. The belly is white with a cast of greenish yellow, and is variegated with several stripes of a greyish colour, which seem to be blended together promiscuously. The eye is large, and has a circle of gold round the pupil. Its head is not so long as that of the thunny. It is necessary to lard it well, as its flesh is very dry.

‘ These fish always appear in shoals; the sea sometimes seems to be intirely covered with them. They are caught with the spear, or a hook baited with an artificial flying-fish. The flesh of the bonito, which is taken on the coast of the kingdom of Angola, is said to be hurtful. In the middle of the flesh of some we found some live worms. They were white, of the thickness of the barrel of feathers in a hen’s wing, and about four lines in length.’

The author’s account of the porpoise throws likewise some new light on the natural history of that fish.

‘ Porpoises almost always are found in shoals, swimming in a line, as if they were drawn up for an engagement. They seem to go in search of the wind; for we remarked that in a short time after they had passed us, the wind would rise on that side, to which they directed their course. There is no fish perhaps, considering its size, that has so much strength as the porpoise. Among those which we struck, two or three disengaged themselves from the harpoon, either by tearing their backs or breaking the harpoon itself; although the spike was as thick as a man’s thumb. Those we took did always force the iron, and one of them twisted it like the end of a screw. There is a strong smell attending this fish, as well as the shark, and it is so permanent, that after the dissection I made, my hands were not free from it in three days, though I washed them very often with vinegar.’

Amidst many interesting observations, M. Pernety is not exempted from the general fault of journalists, in giving sometimes a minute detail of trifling incidents. The account of *the Baptism of the Line*, which all those undergo who have never before passed the equator, may, perhaps, be reckoned a subject little worthy of relation. However, it being a farce universally performed in European ships on that occasion, tho’ not exactly in the same manner, M. Pernety may be excused for giving it a place in his journal, and we shall present our readers with the account of that ludicrous ceremony, as far as regards M. de Bougainville. After a week of preparation, and a solemn message from the *Bon-homme la Ligne*, the important ritual was thus conducted.

‘ About two o’clock in the afternoon, they began by placing a bathing tub full of sea-water and two buckets on the quarter deck: athwart, from the starboard to the larboard side, they stretched a rope, which they called *the line*, the same they used for sounding; then the drum was beaten for every body to assemble. The wea-

ther proved very seasonable for the ceremony, for it was extremely hot. Near the gangway, which leads to the state-room, was placed a bench covered with the quarter cloths, which had served the evening before to caparison the courier's horse; and this was to be the seat or throne for the lord governor of the line, his chancellor, and the vicar, who was to administer the baptism.

‘ When every body was assembled, a voice conveyed through a speaking trumpet called out from the main-mast top: “ What is the name of this ship I see below within my dominions? The Eagle, answered the captain—who commands her? M. le Chevalier de Bougainville. I am very glad of it, it will give me pleasure to admit him into my society, according to the established forms and ceremonies. I received an account of him yesterday, and as a testimony of my satisfaction, am coming down into his ship with all my court—A la bonne heure, replied M. de Bougainville, a sea phrase to express, that one understands what has been said, and that one approves of and consents to it.

‘ Upon this a sailor, who had no other covering than a pair of tarred breeches, and on his shoulders the skin of a sheep with the wool on, stained with red and yellow in large blotches, with a cap on his head made likewise of the skin of a sheep painted, with a pair of bull's horns fastened on the top, and several pieces of wood blacked, and feathers of turkies and fowls upon it; his breast, arms, legs and face, being stained in the same manner with red and yellow colours, diluted in oil, and large black whiskers; this sailor, I say, thus accoutred came down from the main mast top by the shrouds on the larboard side, with an iron chain round his middle by way of a girdle; in one hand he held the end of this chain, and in the other a pot-hook.

‘ Six cabin boys marched before him naked, painted from head to foot with red and yellow, some of them in blotches, others in cross bands after the manner of the savages.

‘ As soon as they came on the quarter-deck, the sailor drew them up in order, placed their thumbs on the rope, and made them dance for a quarter of an hour to the tabor. After this they approached the bathing tub, and the sailor threw several buckets of water over them.

‘ This ceremony being finished, the descent of the lord governor of the line was announced by the throwing of white kidney beans, for sugar plumbs, from the main mast top on the quarter deck. The bon-homme la ligne, preceded by his whole court, took the same route as the sailor and the cabin boys; he descended slowly and majestically. His court was composed of the second mate, the boatswain, the pilot, and the gunner. The first mate represented the bon-homme la ligne. He was covered with white sheep skins sewed together so as to make a garment of one piece. His cap, which was composed of the same materials, came down over his eyes. A quantity of tow mixed with wool, served him for a peruke and a beard. He had a false nose made of painted wood. Instead of a ribband, he wore across his shoulders a string of trucks of the parrels, as large as goose eggs.

‘ His attendants were dressed up much in the same manner, except that some of them had their arms or their legs naked, and painted red and yellow, as likewise their faces ornamented with large black whiskers, and long wooden noses. One carried a mace, or club such as the savages use, another a bow, a third an ax, and a fourth a calumet. Near the lord governor was his chancellor

cellor bearing the sceptre, which was a sort of mop, such as is used in spunging a cannon, after it has been fired. The cockswain dressed like a woman, and painted with coarse red paint mixed up in oil, stood close to the bon homme, who called him his daughter. As to the vicar, he was cloathed in a sort of linen robe, covered with pitch and tar; a cord about the thickness of one's thumb served him for a sash. He wore a square cap of pasteboard blacked over, a mask of the same, and a linen gown painted red, and carried a book in his hand. One cabin boy had a square cap painted red and black, another held a wooden censer, hanging by packthreads platted in the shape of a chain, and in the other hand a chafing dish with fire to heat the perfumes, which were made of pitch and tar. A third cabin boy carried a bow and an arrow; and a fourth a basin and watering pot full of sea water for the baptism.

“The whole procession being come down upon the deck, and the crew assembled there, the lord governor desired a conference with the commandant, who immediately advanced to receive him. “You are welcome hither, M. le Chevalier; I am happy to see you, said the bon-homme la ligne: excuse me if I do not make you a long compliment; my lungs are so feeble, I can scarcely speak. You must not be surpris'd at this; for I am 776½ years old: it is even with difficulty that I can write. I have therefore ordered my secretary to do it for me; and here is a letter, which will acquaint you with every thing I had to say to you, as well as my chancellor. I am come down from my palace on purpose to admit you into my society. I hope you will make no scruple of submitting to the ceremony of being baptized agreeable to the custom on this occasion.” M. de Bougainville received the letter, read it, and replied à la bonne heure. After this he saluted the daughter of the bon-homme, and after congratulating him on his having so handsome a daughter, drew near the line, or rope, which was stretched across. The officers of the bon-homme accompanied him to it, and the lord governor seated himself on his throne with his daughter and his chancellor.

“The officers tied M. de Bougainville's left thumb on the line with a red ribband. The rest of us gathered round, viz. Mess. de Nerville, de Belcourt, l'Huillier and myself, and they tied our left thumbs with the same ribband.

“The vicar with a solemn air, and with his book in his hand, approached M. de Bougainville. At the left hand of the vicar was the scepter-bearer of the lord governor; and at his left hand two cabin boys dressed like savages; one of whom carried a plate covered with a napkin folded, to receive the tribute, which is called *ransom*, because they content themselves with pouring a small quantity of sea water on the heads of those who ransom themselves, instead of plunging them in the sea, as is done in the punishment of ducking: the other held a bow in one hand and a censer in the other. The censer was a piece of wood, hollowed in the shape of a porringer, with three handles, and suspended by three pieces of cord. The custom of dipping in the sea in performing this ceremony of baptism is abolished: it having been considered that that practice might be attended with much danger on account of the sharks, which are apt to lurk near the ships, and carry away a thigh at least from any unfortunate person, whom they happen to seize. In lieu of this, they have substituted the baptism of the bath, or bathing tub, on the edge of which

they cause the person to sit, who has not ransomed himself, or whom they have a mind to plague.

‘ Things being thus settled, the vicar addressed himself to M. de Bougainville in the following manner: “ In order to be admitted into the noble and puissant society of the lord governor of the line, it is necessary to enter into certain preliminary engagements, which you will promise to observe. These engagements have nothing for their object but what is entirely reasonable.” “ A la bonne heure,” replied M. de Bougainville. “ Do you then promise,” pursued the vicar, “ to be a good citizen, and to that end to labour at the work of population, and not to suffer young women to languish away their time, whenever a favourable opportunity shall offer itself?—I do promise.—Do you promise never to lye with a sailor’s wife? I do promise.—Do you promise to cause the same engagements to be taken, and the same, or similiar ceremonies to be observed by all those who have not passed the line, when they happen to be with you?—I do promise.—Put your hand then upon this holy book in token of your obligation.” M. de Bougainville laid his hand on a cut, which represents a genius or angel and a young girl tenderly embracing each other. It is the cut at the 47th page of a book intituled, *Sentimens d’un Chretien, touché de l’amour de Dieu*. At the bottom of the cut is this sentence: *quis mihi det te fratrem meum fugentem ubera matris meæ & inveniam te foris & deosculer te*. Cant. 8. The vicar went to the lord governor of the line, and reported to him that M. de Bougainville had taken the engagements: to which the bon homme answered: *dignus est intrare in nostro docto corpore: admittatur*. The vicar then returned to M. de Bougainville and said; the lord governor of the line is pleased to admit you into the society of which he is the head, and has ordered me to receive you therein by administration of his baptism. What is your name? Lewis, said M. de Bougainville. Very well; *ego, nomine reverendissimi domini domini & serenissimi presidentis æquatoris te, Ludovice, admitto in societate ejus*. In pronouncing these words, he sprinkled over his head some drops of sea water. Then they untied M. de Bougainville’s thumb, who put some money in the plate under the napkin, and the vicar threw incense on him.’

This Journal contains many particulars of the natural history of the island of St. Catharine, and of Brazil, as well as of the customs of the inhabitants. It would appear, that the young women of Brazil resemble those of ancient Lydia in point of incontinence before marriage; but without acquiring their dowries by prostitution, as was the practice among the Lydians. The following anecdote affords a striking example of lewdness and chastity in one and the same people.

Among the Brazilians, the girls before marriage not only give themselves up freely, and without any sense of shame, to unmarried men, but even their parents offer them to the first comer, and caress their lovers exceedingly; insomuch, that, perhaps, there is not one girl who is a virgin at the time of her marriage. On the other hand, when they have once given their promise, which is the only ceremony on that occasion, they are no longer solicited, neither do they listen to any other addresses.

The dance, named Calenda, which the voyagers saw performed at Montevideo, is, perhaps, the most lascivious of all that ever were invented. It is so agreeable, however, even to the Spaniards of America, and become so common among them, that we are informed it has been introduced into their acts of devotion, and that they dance it in the church, and in their religious processions. Nay, the nuns themselves scarce ever fail to dance it on Christmas-eve, upon a stage erected in their choir, opposite to the grate, which is left open, that the people may partake of the sight; but they do not admit men to dance with them.—The following is a description of this bacchanalian entertainment.

‘It is danced to instrumental as well as vocal music, by two, or by several persons together. They are all disposed in two rows, one before the other, the men opposite to the women. Those who grow tired, as well as the spectators, form a circle round the dancers, and the music. Some one of the dancers sings a song, the chorus of which is repeated by the spectators, with clapping of hands. All the dancers keep their arms half raised up, jump, turn round, make contortions with their backsides, advance within two feet or thereabouts of one another, then fall back in time, till the sound of the music or tone of the voice brings them together again. Then they strike their bellies one against another two or three times following, and retreat afterwards, whirling about, to begin the same motion over again, with jests, which are extremely lascivious, indicated by the sound of the instrument or voice. Sometimes they mix their arms, turning round two or three times, and continuing to strike themselves upon the belly, and to kiss each other, without being in the least out of time.’

The account of the gigantic stature of the Patagonians, corresponds with what has been related by commodore Byron on that subject; and the indelicacy of their appetite appears to be proportionable to their size. They devoured candles with great eagerness, and were regaled with the oil of sea-wolves.

In this voyage, M. de Bougainville had the good fortune to arrive safe at the Malouine, or Falkland islands, of which he had gone in search. But no Hesperian plains rewarded the toils of the adventurer. The savannahs of Canada must still remain uncompensated; and the expedition, upon the whole, may be reckoned equally abortive with that of the brave Sir Walter Raleigh, when he sailed with ardent hope for the golden mines of Guiana.

M. de Bougainville’s laudable attempt, however, though not productive of the commercial advantages expected from it, has proved the means of discovering a singular race of people, of whose existence we were formerly ignorant. The Journal likewise contains many observations regarding natural history, and the editor seems to have spared no expence in illustrating the work with accurate plans and engravings,

After all, it must be owned, that this work is sometimes superficial, frequently prolix, and in some parts inaccurate. These imperfections, we have reason to believe, will be remedied, in a great measure, by the ingenious Mr. Forster, whose translation of M. de Bougainville's Voyage round the World is now in the press.

IV. *Sermons on Several Subjects*, by Thomas Secker, LL. D. late Lord Archbishop of Canterbury. Published from the original Manuscripts, by Beilby Porteus D.D. and George Stinton, D.D. his Grace's Chaplains. Vol. V. VI. VII. 15s. White.

IN the discourses of this eminent prelate, we have not, what many readers chiefly admire, a variety of new and uncommon observations, refined and striking sentiments, bold and animated conceptions, or the traces of a warm imagination and a lively genius; but we have, what is truly valuable, the practical doctrines of Christianity seriously and solemnly inculcated in a strain of cool, sedate, and manly reasoning; a sober, unaffected piety; a venerable and apostolical simplicity.

These three volumes, now published, are the last of the author's works which will be printed. The fifth and seventh consist of Sermons on the Festivals, On Keeping the Sabbath, On Anger, Lying, Patience, Contentment, Resignation, Thanksgiving, Reputation, Equity, Moderation, and other important subjects.

The sixth volume contains a series of Discourses on Scripture, on the English Liturgy, and the tenets of Popery. Some of these, the editors inform us, they once doubted whether it would be adviseable to publish; but that, as several of the author's friends who had heard them preached, and received great satisfaction from them, were extremely desirous to have them all collected into one volume, and added to the rest, they were induced not only to give them a second and more careful examination, but to submit them to the perusal of a person of high rank in the church, and acknowledged abilities, who thought them much too useful and instructive to be suppressed; especially as both the nature of the subjects, and the manner of treating them, gave them some affinity to his grace's Lectures on the Church Catechism. On these grounds they are now presented to the world.

In the sixth sermon, vol. v. preached on Innocent's-Day, our author thus answers an objection, that has been alledged against the authenticity of the account, which we have in the second
chap-

chapter of St. Matthew, of the infants slain by Herod, in and near the town of Bethlehem.

‘ It may be wondered, if Herod was guilty of so execrable a deed, that no ancient historian should record it, and paint it in its due colours, as they have done many things, which deserved it less: but should all, excepting St. Matthew, omit the mention of it*. Now, in truth, there is no ancient heathen historian of those times extant, besides Suetonius: whose work is only a brief account of the lives of the twelve Cæsars; in which a narrative of this kind is by no means to be expected. And, were all the historians of that age remaining, Judea lay at the extremity of the Roman empire, nor was, in Herod's reign, a province of it, properly speaking: the smaller internal affairs therefore of such a petty district would be little regarded, amidst so many of greater importance. And, though the murder of a number of innocent babes excites in us, with the utmost reason, the strongest pity and horror; yet, alas, the case was far otherwise during the days of pagan darkness; when, in the most civilized nations, parents destroyed, or exposed to destruction, their own children at pleasure, how strange soever it may seem, without scruple and without punishment.

‘ But further, it doth not appear, that any other old authors ever did write the life of Herod, or the history of his reign, than Nicolas of Damascus, and Josephus. Now the work of the former is lost. And he was not only a courtier and domestic friend of Herod, but was employed as ambassador to Augustus, to defend him in his life-time, and his character after his death, from imputations of tyranny and cruelty, brought before that emperor by the Jewish nation†. This man therefore neither would be inclined to relate such things of him in his book; nor could do it indeed, without condemning himself for having been his apologist. Besides, he was so shamefully partial to him, as to deduce his genealogy from a noble Hebrew family; though it was notorious, that his father was an Edomite‡.

‘ As for Josephus: he wrote at the distance of above 90 years after the fact: which we are apt to consider, as taking away many more lives, than probably it did. Bethlehem was not a large place: whether its territory was, we know not. The order given could be only against the male children. Herod, we are told, slew all these, under a certain age: that is, all whom the messengers of his bloody purpose found. But possibly, going on so shocking an errand, they might not be desirous of executing their orders with the utmost secrecy and strictness. Or, if they were; the alarm, once taken, would quickly spread; and a considerable proportion undoubtedly be carried away, or concealed. The fabulous legends tell us indeed of vast multitudes killed: but alledge no sufficient proof of their assertions§. And the wiser

* Joseph Scaliger is said to have denied the genuineness of this part of St. Matthew. Anselmi hath defended it, in a book, intituled, *Herodiani Infanticidii vindicæ*, 4^o, Brixia, 1747.

† Joseph. Ant. l. xvi. c. 9. § 4. & c. 10. § 8. & l. xvii. c. 5. § 4 & c. 11. § 3. & Bell. Jud. l. ii. c. 6. § 2.

‡ Joseph. Ant. l. xiv. c. 1. § 3.

§ Jerom saith, *Herodes, Scribae & Pharisei, pro uno infante multa parvulorum millia trucidarunt*. Com. in Il. l. 3. c. 7. vol. iv. p. 112. Ed. Veron. But he lived about 400 years after the time. And as he

authors, even of the Popish communion, disregard and ridicule them. Now, supposing the number of the slaughtered infants to be small; the memory of what a few villagers had suffered, might easily, when printing was unknown, and writing not near so common as now, be, in much less time than 90 years, quite buried under the stories of the many large executions, which the tyrant had made, of persons more noted. Or it might be industriously stifled by the unbelieving Jews, to prevent it from being of service to the cause of Christianity. Or indeed it might be utterly overwhelmed by the total destruction of their country, with the slaughter of millions, which had happened before Josephus began to compile materials for his book. It is therefore extremely possible, that this massacre, though perfectly true, might never come to his ears: or, if it did, yet not with any certainty. And, if his information about it seemed to him rather doubtful, he did wisely in passing it over.

‘ But supposing him ever so sure of it; he might think proper only to involve it covertly in a general account of the butcheries of Herod about this time; occasioned, as he saith, which is exceedingly remarkable, by the expectation of a new king *. For he might be unwilling, or even afraid, to offend the posterity of that monarch, with one of whom, Agrippa, he was intimate, by the express relation of a barbarity so unmanly: and might think, that he had sufficiently given his readers to understand Herod's character, without saying more †. If the testimony concerning our Saviour, ascribed to him, be genuine; his omitting to name these children will be an objection of small weight against the gospel history. And if that testimony be not genuine; it will be no wonder in the least, that he, who, for the sake of paying court to Vespasian, as the foretold Messiah, could suppress the mention of Jesus, and his miracles, should avoid to record a fact, which must have brought the same Jesus in view, under that character; and Bethlehem, as the place where the Messiah should be born ‡. He hath been silent, in other parts of his work, for much less reasons, about many considerable things, of which he must have known the truth §. Indeed it is so frequent in all histories for one author to pass over things, even of great consequence, which another relates, that, if this were to be made a ground of suspicion concerning the articles thus omitted; scarce any author could preserve his credit, and certainly not Josephus: for in very much of what he delivers, he stands entirely single, and unsupported.

he asserts, what the least reflection would have shewn him was false, that the scribes and pharisees were guilty of this fact, he deserves no credit in what lay more out of his knowledge.’

* Ant. l. xvii. c. 2. § 4.

† Josephus, in his own life, §. 65. saith, “ It is necessary, that a historian should write truth: but he may allowably avoid charging on some persons their ill actions with bitterness: not for their sakes, but for that of his own moderation.” But he saith this, not in relation to Herod, but to excuse himself for not having expostulated till then with Justus, on the falsehoods contained in his history of the Jewish war, published before that of Josephus.

‡ Perhaps for a like reason Justus never mentioned the Christians, though they made no contemptible figure then in Palestine.

§ See Ottii Spicileg. in Joseph.

Another material consideration is, that as he wrote long after St. Matthew, whose Gospel must have been well known in Judea; he might, and surely would, have contradicted him in this point, if he could: which he hath not.

‘ It may be added further, that Macrobius, a Roman writer, who lived indeed a considerable time after both of them, in the beginning of the fifth century, but saith he compiled his performance out of earlier books; and who, by putting Syria instead of Bethlehem, shews, he did not borrow this part from the New Testament; and who, being a heathen, was not partial to the gospel history; mentions Herod's murder of the children, as a known truth*. And his joining another fact with it, which possibly happened at a month's distance from it, is by no means enough to discredit his testimony: which will be greatly confirmed, if we believe Sixtus Senensis, a learned man, who lived two centuries ago, and saith he read the same account with that of Macrobius, in a part, now lost, of Dion Cassius, a Pagan historian, 100 years older than Macrobius†. A book also, of uncertain date, written in Hebrew by a most virulent Jew, admits Herod to have done this deed‡.

‘ But whatever may be said concerning the omission of it by others, possibly you may wonder, that all the evangelists, excepting St. Matthew, should omit it. For they all relate the same matters, in several instances of less moment: but then these were chiefly, if not solely, matters which came to pass after our Saviour's public teaching began, and at which they were present. St. Luke and St. John have each of them many particulars, and even St. Mark hath some, which none of the rest have. And plainly no one of them undertook to publish a complete history of our Saviour's life: but each wrote those occurrences, which he knew or remembered best, or judged the most needful to be inserted in his narrative. What the beloved disciple saith of his own gospel, may be extended to each of the former. *Many other things Jesus did, (and doubtless other persons did in relation to him) which are not written in this book: but these are written, that ye may believe* §. The fact now before us was not the most necessary to be known. Had St. Matthew likewise been silent about it, our faith would still have had abundantly sufficient evidence. But when he had related it, there was less need, that the gospels, which came after, should. And perhaps the greater wonder is, that so many such things are repeated in them, than that so few are.

‘ But hence arises one very natural and important observation more: that St. Matthew could have no temptation to forge a story, which was no way assential to his design, and might have been so easily disproved when he wrote, if it was not true; especially, as he is understood to have written in Judea. Or, if he had been so rash, the early writers against Christianity would have charged him with

* See, concerning these particulars, Masson's Appendix to bishop Chandler's Vindication.

† See Dr. Gregory Sharpe's Argument in Defence of Christianity, p. 41.

‡ Toldoth Jeschu, published by Huldrick at Leyden, 1705, 8vo. p. 11, 12. But perhaps he might take the fact from St. Matthew, only perverting it, as he doth absurdly, to his own purpose.

§ John xx. 30, 31. xxi. 25.

it, and the early writers for it endeavoured to defend him: and there is not the least appearance of either.'

The nine sermons on the War and Rebellion, published in the year 1758, by the author himself, when he was bishop of Oxford, which were out of print, are now reprinted, by the booksellers, with the addition of the Answer to Dr. Mayhew, and the Letter to Mr. Horace Walpole. This volume, together with the Fourteen Occasional Sermons, printed by his grace in 1766, the two volumes of Lectures on the Church Catechism, one of Charges, and seven of Sermons published since his death, complete his grace's works in Twelve Volumes, Octavo.

V. *Discourses on the Parables of our Blessed Saviour, and the Miracles of the Holy Gospel. With occasional Illustrations. In Four Volumes. By Charles Bulkley. 8vo. Vol. I. 5s. sewed. Horsfield.*

WE do not remember that we have seen any discourses on our Saviour's parables, preferable to these of Mr. Bulkley. The author has explained and illustrated his subjects in a clear and easy manner. His style is perspicuous and correct, and on proper occasions, lively and animated. His observations are manly and rational, and his religious notions free from any tincture of bigotry or enthusiasm.

In the first sermon he lays before his readers some remarks on the nature and design of parables, and the manner of interpreting them.

'Our Savior, he says, addressed himself to the multitude in parables, because, considering their great aversion to moral instructions, this gradual, insinuating method was most likely to answer the end aimed at, namely, their reformation and amendment: and for the very same reason, fables, parables, and allegories have been made use of by many others, who have applied themselves to the instruction and reformation of mankind. Several instances of this kind we have in the Old Testament: but I would refer your thoughts particularly to that of the poor man's ewe lamb addressed by the prophet Nathan to king David on occasion of his complicated crimes, adultery and murder; because here we have an obvious illustration drawn from real fact of the meaning of these phrases, "seeing they see not, and hearing they hear not;" the meaning, I say of these phrases, as designed to signify and denote the tendency and usefulness of parabolical representations: how aptly do these terms express the very conduct of David upon this occasion, "seeing he saw not, and hearing he heard not?" he
imme-

immediately saw the iniquity and barbarity of the rich man's proceedings; his heart was in a moment fired with indignation at the thought of it, and supposing it to be a real accusation brought against one of his subjects, he pronounced the severest sentence of condemnation against the man, who had acted a part so villainous and base; but he was not at first aware, that this was an exact description of his own conduct and behavior: and for this very reason, and in consequence of his not perceiving it immediately, he was brought at length to perceive it so much the more forcibly; without at all apprehending himself to have been concerned in the affair, he pronounces a sentence of condemnation, which he could not decently retract, when he afterwards found it in reality to be pronounced against himself. And with respect to parables in general, hear what Sencea, a wise and learned heathen, has observed, "they," says he, speaking of former writers, who discoursed with simplicity and plainness, and for the sake of representing things in the most demonstrative and convincing light, "abounded with *parables*:" (that is the very word he makes use of) "Which, says he, "I think are necessary, not for the same reason which induces poets to make use of them, but as helps to our weakness, and for leading the learner or the hearer to a clearer conception of the subject before him *."

In this discourse our author explains several passages which seem to imply, that our Saviour delivered himself to the multitude in parables, with a design to conceal the truth and doctrines of religion from their eyes, as a punishment for their former obstinacy and wickedness.

In Isaiah vi. 9. 10. we have this passage: 'Go, and tell this people, hear ye indeed, but understand not, and see ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.'—The meaning of these words, says Mr. Bulkley, is evidently this, 'tell this people, that they have hitherto been deaf to all your warnings and exhortations, point out to them in the strongest manner their hardness of heart and dreadful perverseness of temper, and for the future let this be your rule; make the heart of this people fat, and make their ears heavy and shut their eyes;' that is, consider and represent them to yourself as a people obstinately bent against all religious instruction, and deeply averse to every thing that appears to carry in it any

* Illi qui simpliciter, & demonstrandæ rei causâ eloquebantur, parabolis referti sunt, &c. Epist. 59.

design for their reformation ; as a people stupidly dull and insensible with regard to moral truth. In the very same sense of the word *make*, our Savior says ; “ either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt ;” that is, consider and represent the characters of men, your own, especially, consistently and with propriety. St John himself likewise speaks in this manner, “ if we say, we have not sinned, we make him, that is, God, a liar ;” the meaning is, we do in this case represent the divine Being as exhibiting himself to mankind in a false, deceitful light, namely, as pardoning sins, which upon this wild, extravagant supposition, his creatures were never guilty of. Now agreeably, I say, to this kind of phraseology, the words of the prophet spoken in the name of the Lord, are to be understood : “ make the heart of this people fat, and make their ears heavy, and shut their eyes ;” that is, consider and represent them to yourself as a people deeply and habitually indisposed to all religious discipline and moral instruction, and address your exhortations and counsels to them accordingly, and it is this particular part of the passage to which St. John alludes, when he says ; “ he has blinded their eyes and hardened their hearts that they should not see with their eyes, nor understand with their heart and be converted and I should heal them ;” that is, he, the prophet laid it down, under a divine direction and command, as a certain maxim, that their eyes were blinded to such a degree, and their hearts so dreadfully hardened, that it was, next to impossible, a matter of the extremest difficulty, to make them in any effectual manner sensible of the truths and principles of religion : and this the evangelist observes might with equal propriety be affirmed concerning those obstinate rejecters of the gospel of whom he had just been speaking.’

Our Saviour says, Matt. xiii. 15. ‘ This people’s heart is waxed gross, their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, &c.’

Here we should imagine our Saviour meant, that the multitude had closed their eyes, lest they should see any disagreeable truths. But Mr. Bulkley thinks, that the original word (*μηποτε*) which in this passage is rendered *lest*, should be translated *peradventure*, or *if peradventure*, as it is rendered, 2 Tim. ii. 25. and that the Hebrew word rendered likewise *lest*, in our version of Isaiah vi. 10. might agreeably to its derivation, and to the use of it in other parts of the Old Testament, be rendered, *peradventure*, or *if possibly*. As if our Saviour had said, I speak to them in parables, if peradventure

adventure, by being thus insensibly and unawares led to a more serious and deliberate attention to religious truths, and to a fuller and more ingenuous conviction of the depravity of their own hearts, than could be expected from any other method of instruction, they should see with their eyes, and hear with their ears, and be converted, and I should heal them.— But whether this interpretation be just, or fallacious, we leave the critical reader to enquire, as we have not leisure at present to enter into a disquisition of this nature.

VI. *The Religious Establishment in Scotland examined upon Protestant Principles: A Tract, occasioned by the late Prosecution against the late reverend Mr. Alexander Fergusson, Minister in Kilwinning.* 8vo. 4s. Cadell.

THAT our readers may be enabled to comprehend the occasion of this work, it is necessary to inform them that, in Scotland, the clergy have for some time been divided into two religious parties, distinguished by the names of the Orthodox and Preachers of Morality. A few years ago, a clergyman of the former denomination preached and published a synodical sermon, in which he proceeded upon the controverted points, with all the fervour of a mind actuated by a violent attachment to puritanism. For this discourse, he was reprehended, in a letter subscribed A. B. which was caused to be delivered to him in the presence of that presbytery, of which he was a member. It was read publicly; and though the animadversions it contained on the uncharitable censures, and inflammatory conduct of many of the orthodox party, were allowed by all men of candour to be just and well founded, the writer was threatened with a prosecution. Disregarding the menace, and studying both to vindicate himself and answer more effectually the purpose he had intended by the letter, he ordered it to be printed in the Scots Magazine. A copy of it is published in an Appendix to this volume, which we are sorry the limits of a Review will not admit of being laid before our readers at full length. Some idea, however, may be formed of the subject from the following extract, taken from the Preface of this work, where the author relates the consequences which followed the publication of the latter.

‘ This was the signal of discord. *Extemplo turbati animi.* In return for the wholesome, and seasonable correction which he had bestowed upon enormities long complained of; Mr. A. B. what could he expect less? was immediately overwhelmed with a torrent of holy abuse. It is incredible to conceive
I what

what a number of consciences were stung upon this occasion. It would appear, from the noise which arose, and the engines which were put in motion, that there was hardly an orthodox brother in Scotland who did not apply more or less of that letter to himself. This circumstance alone convinces me of the propriety of its publication. The gentleman to whom it is addressed, was consoled by numerous sympathies. He had reason to say, that it was not directed at him in particular; that it was a general cause. The world said so too. Accordingly, like a true party-man, he became extremely passive. In the mean time, clamour succeeded clamour, and publications were heaped on publications. The authors of the Scots Magazine never had a more numerous correspondence. Averse at first, from motives of delicacy, to insert a letter which seemed rather calculated to promote mirth than inflame resentment; they afterwards, with less scruple, admitted pieces swelled with virulence, and the channel of their magazine became stained with a tide of rage and foul language.

‘ It was not the letter itself which attracted my attention so much as the noise which ensued, and the subsequent prosecution. When I first read that letter in the magazine, I considered it merely, what it really is, as a private reproof from one christian to another; and as names were concealed, and only facts specified, I considered the circumstance of its being published as having no other effect than making the reproof general. But the party against whom it was directed, not receiving the reproof, it would seem, with the submission which became them, and having been ever as zealous to make heretics as proselytes, found it convenient to consider it in another light. Contrary, as I thought, to all the rules of gratitude, they instantly made it a church affair; and meditated to return the reproof in such a manner, as that they might stand unreprieved by their brethren, for ever after. For this purpose the usual methods were pursued. Mr. A. B. was loaded with the formidable charge of heresy. A debate was commenced in the Magazine, and a prosecution opened in our church courts, and a fama clamorosa excited through the kingdom, as if the christian religion had been denied, or, which is worse, as if the confession of faith itself had been burnt by the hands of the common hangman.

‘ In perusing their performances, it was the manner in which these gentlemen reasoned which principally struck me. They charge Mr. A. B. with having publicly attacked some of the capital doctrines of this church, the very doctrines to which he had subscribed his solemn assent at his admission
to

to the ministry. Granting it to be so—what is the conduct which the love of truth natural to man, not to mention the spirit of christianity claimed by protestants, points out on such an occasion? Is it not that, previous to all things, it should be examined whether those doctrines which he has so confidently contested are just or not? We, in particular, who have so many fatal instances, drawn from the experience of former ages, in our eye, should certainly have some scruples to prosecute, or punish, or condemn a man in any respect, before this enquiry be made, lest we be afterwards found to have punished him for speaking the truth. Was this the conduct observed by Mr. A. B's adversaries? Instead of this, they treat him in the most *constitutional* manner; as a heretic, a dissembler, as presumptuous, as perjured—in short, there is no repeating, without blushing for our fellow-creatures, the epithets with which they loaded him.

‘The world will be curious to know what Mr. A. B. had done to deserve all this abuse. What were the unlucky expressions which had so greatly irritated, and drawn down upon him the vengeance of those masters of Old English? Why he had said, “that God makes us good, and we make ourselves wicked; that our Saviour did not suffer eternal death; that it is uncharitable to judge harshly of our brethren in the affair of subscription; that declaiming against patronage has a tendency to create disturbance in the country; that the doing public penance is not an apostolical institution; that human systems of divinity are not to be put in balance with the scriptures; that partial interpretations of the word of God are pernicious to truth; that it would be an advantage to ministers of the gospel to study the original languages; and, finally, which was worst of all, he had asserted, in express terms, that the apostle Paul was a better divine than doctor Witherspoon.’

While the literary war subsisted between the two parties, a prosecution for heresy was commenced in the ecclesiastical courts against the reverend Mr. Fergusson, the author of the letter in question; which was conducted in the most unconstitutional manner, and with that violence which distinguishes the proceedings of clerical tribunals in similar cases. For a particular detail of the process, we must refer our readers to the preface of this work. It is sufficient to observe, that the prosecution ended in the exculpation of Mr. Fergusson.

‘Such, says our author, was the issue of this formidable process. A process which was begun, and forced into our church courts by a party who glory in an uniform opposition to moderation. At first, popular, it rose to an alarming

height; and was afterwards precipitated into ruin chiefly by the zeal of its supporters. The odium, for some time, ran high against Mr. Fergusson. Every voice was exalted, and those who could not disapprove of his opinions, blamed his imprudence. The whole trial affords a memorable example of the spirit of establishment struggling with the sentiments of the age. Some circumstances were favourable for Mr. Fergusson. His honest character, his age and infirmities, his numerous connections among the clergy, above all, his uncommon generosity in giving away his whole stipend to young men of merit whom he employed as his assistants, were powerful advocates in his favour; and, assisted by the absurd violence of his enemies, enabled him to withstand the assault, and at last to repel it. Perhaps there were few ministers in our church, besides himself, who could have sustained it. Even *he* could boast of no victory. After exhausting his whole strength, he was obliged, as the condition of his peace, to join his enemies upon the ground of the constitution. With all our lights, his friends despaired of saving him but by refusing the charge. Our church knows as yet no other means of repelling a heresy process.

After concluding the history of this process, which seems to have thrown the church of Scotland into great agitation, the author proceeds to a discussion of the present state of ecclesiastical discipline in that kingdom. The subject he first enters upon is that of Subscription, which is treated of with particular accuracy. He remarks in the first place, that the Westminster divines, who composed the Confession, were, in their own minds, no friends to such establishments as the orthodox contend for. That so far from being unanimous, they were divided into factions, who differed widely in their opinions, and entered dissents and protests. He farther observes, that the advice which the same assembly gave to the parliament in their time, runs in the following terms.

“ They only advise, “ that the person to be ordained be asked of his faith in Jesus Christ; of his persuasion of the truth of the reformed religion according to the scriptures, and of his zeal for the truth of the gospel, and unity of the church, against error and schism.” This I think is an evident presumption that the majority of that assembly were against imposing human tests, and making subscription to their confession a necessary term of communion either to ministers or other christians.—In chapter xxxi. sect. 4. of the Confession itself, we have the following express declaration in their own words. “ All synods and councils since the apostles times, whether general or particular, may err, and many have erred: there-

therefore, they are not to be made the rule of faith or practice, but to be used as an *help*, in both." This shews explicitly what the sense of these divines was concerning the degree of authority with which it is proper to invest confessions. It shews what their sense was of the authority of their own confession in particular, and the use which it would be proper to make of it in this nation. All human compositions of this kind are to be used as an *help*, not as a *rule*. Words cannot be more express. In like manner, the different prefaces prefixed to the confession and directory proceed upon the same principle; and with this view, recommend them particularly to the heads of families. Speaking of the use of the directory to ministers, their words are—"Our meaning therein being only, that the general heads, the sense and scope of the prayers, and other parts of public worship, being known to all, there may be a consent of all the churches in those things that contain the *substance* of the service and worship of God; and the ministers may be hereby directed in their administrations, to keep like soundness in doctrine and prayer, and may, if need be, have some help and furniture, and yet so as they become not hereby slothful and negligent in stirring up the gifts of Christ in them; but that each one, by meditation, by taking heed to himself and the flock of God committed to him, and by wise observing the ways of divine providence, may be careful to furnish his heart and tongue with further or other materials of prayer and exhortation, as shall be needful on all occasions." Here one may discern the same moderate spirit as in their sentiments of the confession. They recommend it in *general*, as tending to promote uniformity, and as a *help*, which, however, they say expressly was not meant to supersede the exercise of their own judgment.—The reason which they assign in the same place for abolishing the English liturgy, and substituting the directory in its place, is a reason which subsists equally strong in every age, and which they must have seen might, in some future period, be alleged with equal justice for setting aside that directory likewise, and introducing a new one. It is no other than the advantages, in point of knowledge, which they flattered themselves they possessed over the composers of that liturgy. They bestow great encomiums on these primitive reformers. They acknowledge that they redressed many things which they, in their time, discovered to be wrong; but then though they allow this, they deny that their reformation was complete. They give a reason why it could not be complete. They expressly mention, "that, in their own times, God had vouchsafed more and better means for the discovery of error and superstition,

tion, and for attaining knowledge; and they are persuaded that these first reformers themselves, if they were then alive, would join them in the work, and unite their endeavours to bring the church to a still greater degree of purity."

The author next shews in what sense subscription to the Confession of Faith was ratified by the acts of parliament; and demonstrates, that the general assembly of the Church of Scotland, has made unwarrantable strides to ecclesiastical despotism, by extending the formula of the Confession to a latitude in which they were not authorized by the civil power.

It would lead us to too great a length to consider this examination of the religious establishment in Scotland, with that degree of attention which the importance of the subject requires. We shall therefore only observe, that the author has conducted it with decency, spirit, and strength of argument; and we heartily concur in our approbation of that liberality of sentiment which he discovers, in asserting the freedom of private judgment, and the superior authority of Scripture to every ecclesiastical imposition. It was discussions of this kind which produced the Reformation; and the interests of religion can never be endangered by an inquiry into the abuses, which have either continued or been introduced into the church since that time.

VII. *The Inefficacy of Preaching; or, Government the best Instructor. Being an Attempt to prove, on the Testimony of past Ages, and the Experience of the Present, how little either Poets, Historians, Philosophers, or Divines, have ever contributed to the Reformation of Mankind. Translated from the Original of a celebrated French Author. 8vo. 3s. Wilkie.*

THIS treatise, we are told, appeared at Paris in the year 1766, under the title of *La Predication*, and was received with great applause. The author appears to be a man of extensive reading, and a benevolent disposition; a friend to virtue and mankind.

He traces the effects of preaching from the beginning of the world; and endeavours to prove, that under whatever form it is viewed, whether in the lessons of philosophy, the examples of history, the enthusiasm of poetry, the oracles of the gospel, the precepts of the synagogue, the zeal of patriarchs, or the inspiration of prophets, it never has, nor ever can form a virtuous people.

* Enoch, says he, spared neither remonstrances nor menaces; but how fruitless was his zeal! the parting look he gave the Cainites.

nites when he was taken up into heaven, was a mixture of sorrow and despair.—

‘ The evil that followed is still more amazing All flesh had corrupted its way ; the earth was covered with abominations ; and the eyes of God could behold nothing but iniquity. It was then that the patriarch Noah began his preaching, which continued an hundred and twenty years, and the representation of the last twenty ought to have added weight to his instruction. The pulpit from whence he spoke, from whence he thundered, was an ark, which announced the submersion of mankind. Mankind permitted him to preach on, and were drowned.—

‘ The names of Sodom and Gomorrah will be ever mentioned with horror ; and yet Abraham exerted his utmost zeal to persuade the guilty citizens to avert that shower of fire which at length destroyed them.

‘ It does not appear that preaching did more service to private families than to the public. Jacob, whose twelve sons were destined to be the fathers of the chosen people, the heads of the twelve tribes of Israel, instructed them undoubtedly both by precept and example ; yet in spite of his exhortation, Juda committed incest with Thamar his daughter-in-law ; Ruben defiled his father’s bed ; and Joseph was sold by his brethren, who thought they shewed him favour in sparing his life.

‘ I am at a loss to discover from whence the poets, who were the first theologians of so many nations, drew their golden age. If it was a golden age, innocence must have been the basis of it, and preaching would then be needless ; but perhaps it is its fate to be useless in every state of human nature. Those tender and humane minds that retrace the original purity of the golden age, reproach men of the iron age with the destruction of animals which serve both to feed and cloath them. The tyger, that tears in pieces the ox, did not subsist by his labour ; the wolf, that devours the sheep, never drank of its milk, nor was warmed by its fleece. Man is become the lion of the field, the devourer of all animated nature ; and would to God there was no room, with the philosopher of Samos, to lay any other excesses to his charge ! He not only dares drink the blood of animals, his benefactors, but he laughs at the calamities of his own species, and sports in their destruction. It is well enough known that the æra of the iron age began with Cain.

‘ When the prophetic age arrived, preaching assumed a tone adapted to the increasing disorders of the times ; and Jeremiah, witness to the cruelty, injustice, sacrilege, impiety, and abominations, which infected the throne, the sanctuary, and people of all degrees, raised his inspired voice, arraigning kings, priests, and plebeians, with eloquence, severity, and equal freedom ; and during four reigns employed, by turns, every power of persuasion and terror. Did he make profelytes ? Let us hear his own declaration. “ O Lord, Thou hast deceived me, and I was deceived ; Thou art stronger than I, and hast prevailed ; I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried, violence and spoil : because the word of the Lord was made a reproach unto me, and a derision daily ; but I will speak to them no more in the name of the Lord, let me see Thy vengeance on them .”

‘ All the prophets that preached from Jeremiah to the forerunner of the Messiah, might make, and have made, the same complaints. It is not for us worms of the earth, children of darkness, blind in the book of life, to ask, Why the Light of the World, the Word incarnate, did not purify the earth by the fire of his doctrine? Why, after his death, the Gentiles and Jews continued what they were before. We know that he sent the apostles to preach to all nations; but we know likewise that the nations, instead of hearkening to them, put them and their immediate successors to death; some upon the cross, others by fire and sword; and that, until the days of Constantine, few converts were made by preaching.

‘ We must here distinguish between the conversion of the understanding and that of the heart; between the establishment of a new mode of worship, and the establishment of manners. This remark is of importance with respect to the scope of this discourse, and I shall have occasion to refer to it.

‘ Constantine, being well disposed, and assisted by the preachers, spread Christianity over those extensive countries that were under the dominion of the Roman empire. Clovis introduced it into Gaul, Charlemagne into Germany, Hermenigilde into Spain, Micoislaw into Poland, the emperor Basil into Russia, and Ethelbert into Great Britain.—A fine triumph for the ecclesiastical historians. Methinks I hear Gregory of Tours exclaim: “Cast thine eyes over Gaul, and observe in the temples on every side erected to the true God, those altars, that cross, that sacrifice, those sacraments, those public prayers, those humiliations, those marks of penitence, that hierarchy of pastors to preserve the sacred depositum of the faith.”

‘ I perceive them very plainly, but at the same time I see kings and queens with crosses on their foreheads, and crimes in their hearts. I observe a Clovis, with a cross on his forehead, shedding the blood of five princes his relations, to get possession of their inconsiderable territories; I see a Thierry with a cross on his forehead, precipitate king Hermanfroy from the top of a tower, after depriving him of his kingdom; a Clodimir, with a cross on his forehead, ordering the king of Burgundy to be murdered in prison; a Clotaire, with a cross on his forehead, after having obtained a victory over his son, commanding him and his family to be burned in a cottage, from whence they implored his mercy; a Fredegonde, a Brunehaut, with crosses on their foreheads, the scandal of their own sex, and the execration of ours. At the same time I see barbarous laws supercede those of the Romans; I see the honour of women, and the lives of men, set at a price in money; punishments computed, and every possible crime fixed at a composition. Every thing under the yoke of the victorious and converted Franks makes reflection shudder; nothing but oppression, devastation, misery, and rapine. Did not then this religion, so pure and holy, preach unsuccessfully? Things were not better in other places. People changed their religion, but not their manners; and vices and crimes still continued the topics of history.’

The author considers the inefficacy of preaching in modern times; and then proceeds to shew, that, with respect to the

reformation of mankind, the labours of Homer, Virgil, Lucan, Tasso, Camoens, Milton, and others, who have preached in heroic strains, have been equally vain and insignificant.

‘Of all the epic poets, Milton, he says, has chosen the sublimest subject, and the most proper for a preacher. His plan is immense! It comprehends the councils of the Almighty, and the whole creation; those torrents of light and pleasure which flowed for the angels, while they continued faithful; that sea of fire, wherein their rebellion plunged them; their malice against man, innocent and happy in the garden of Eden. It describes their attempts to ruin him, and their fatal success; the dreadful effects of his transgression; the air overspread with thick clouds; winds let loose; storms raging; tempests heaving up the sea; volcanos bursting into flame; the earth withholding her fruits; war preparing her scourges; force overruling all; tyranny advancing to its throne; famine menacing; diseases destroying; and death, which terminates not this scene of universal misery; heaven shut, and hell opening for unhappy mortals, who shall be born only to suffer; and to suffer, because springing from a guilty father.

‘But I injure Milton: his poem, from the invocation to the end, is a sublime and affecting sermon; a discourse of the Almighty in a language of fire; a sacred enthusiasm. The English began to read it in the reign of Charles II. and it was precisely at this period, that the allurements of riches, luxury, and debauchery, made England more than ever forget the fall and punishment of man.

‘But not one nation alone is interested in the subject of this poem; the concern is universal, on a point the most important. Accordingly all Europe reads *Paradise Lost*. It strikes, and astonishes; but does it work reformation? not in the least.’

Other poets have imagined, that morals, brought into action, would operate with greater force, than a bare recital: and certainly to read, and see, are two very different things. Theatrical representations make their way through every sense, and reach the soul.—Tragedy and comedy, however, have been tried, yet, says our author, this transient power exercised over the senses, has had no influence upon the morals of mankind. Whether the auditors laugh or cry, their manners are not reformed.

What the theatre could not effect satire has attempted. It sometimes employed irony; at others, vehemence of stile.

‘Juvenal, thinking irony too feeble, grew indignant, and quitting the pleasant manner of Horace, attacked vice with a pen dipped in gall. This was a sermon. Alas, my friend! thou mayest rage in verse, as well as prose, but thou wilt not prevent the Messalinas of the age from being tired before they are satisfied; the Locustas, from inventing new poisons; the lawyer Mathon, from accumulating riches by forged wills; M. Regulus, from exercising the infamous trade of an informer; the freed-man Crispin, from corrupting the prince; and the Patricians that die, will, as heretofore, go and disturb the virtuous shades of the Camilluses, the Fabriciuses, the Scipios, and the Catos.’

From satire the author proceeds to history. 'History, says he, less ornamented, more natural and true than poetry, has always endeavoured to correct manners by facts, and reflections arising from them. Has it attained its end? While it continues to relate the disorders that overspread the earth, it shews the inefficacy of its own efforts. All nations, from Herodotus to our times, have employed themselves in compiling historical annals; few are become the wiser for it: this distinction must therefore be referred to some other cause, which we shall try to discover.

' If the force of instruction could have introduced good-manners, the glory of it should seem, next to the preaching of the gospel, peculiarly reserved for philosophy. The philosopher, to establish morality, borrows neither the gall of satire, the enchantment of the theatre, the thunder of eloquence, nor the wonders of inspiration. He rejects every instrument of surprize, and adheres to the simplicity of reason; he opens to us the book of nature, which speaks a language intelligible to every capacity, and searches for the source of morality in the constitution of things; he supposes nothing, but he proves. Is an action prejudicial to society? it is bad, and he proscribes it. Is another beneficial? it is good, and he recommends it. In this manner he draws a visible line, and marks the boundaries between vice and virtue. He lays no restraint upon nature; he permits the use of all her gifts, but not the abuse of them; his design is not to form a man without passions, but a worthy man with passions.—

' The philosopher proposes nothing beyond the reach of reason; and his philosophy is not of that sort which introduced into Memphis, Greece, and ancient Rome, auguries, sacred dreams, divinations, mysteries, prodigies, and the generation of the gods, with their appearances under human forms. To know the religion of philosophy, listen to Socrates, Plato, Confucius, Cicero, Seneca, Marcus Aurelius, Montaigne, Locke, Addison, and La Bruyere; there reason itself discourses with you, and appeals directly to your own.

' But what effect has this sublime and pure philosophy, this torch of reason, which, after being extinguished in Greece, was re-kindled in Italy, England, France, and diffused its light even to the extremities of the North, produced upon manners? It has indeed happily banished some barbarous prejudices. Testamentary wills, that leave nothing to the church, are no longer disannulled; churches no more serve for sanctuaries to assassins; judicial duels are abolished; and it is no longer believed that Rome can release subjects from their oath of allegiance to the prince. We shall not again go to ruin our families, and be martyred in the Holy Land. Sorcerers are no longer brought to the stake; and at the last auto-da-fé at Lisbon no human sacrifice was made: and it is worthy observation, with regard to the same scene, that the court, judging differently from the foreign ministers, did not appear on the occasion. These perhaps, and some other maladies of the mind, fostered by ignorance, have been cured by philosophy; but every kind of vice, that can infect enlightened nations, still subsists, and their poison circulating through every condition from the cottage to the palace, grows more powerful in proportion as it ascends.

The

The Stoic philosophy, by its utmost efforts, produced indeed a few good emperors: Trajan, Nero, Adrian, the two Antonines, Julian, and some individuals in every order of the state; but it performed nothing upon the bulk of the people: More enlightened than formerly, it labours with the same zeal to make profelytes; but this flower of the human species will never compose more than a very small republic.

In this manner our author attempts to prove, how little either poets, historians, philosophers, or divines, have ever contributed to the reformation of mankind. His remarks are lively and ingenious; but surely his reasoning is inconclusive. For why may not we suppose, that men might have been infinitely more wicked and abandoned, if they had not been excited to the practice of virtue, and deterred from the commission of vice, by those prospects of heaven, and those dreadful representations of hell, which have been incessantly presented to their view by poets, philosophers, and divines? The former, we allow, may not have had any considerable influence on the vulgar, because poetical and philosophical productions seldom fall into their hands, and are generally above their taste and capacity. But we may reasonably imagine, that the remonstrances of the latter have been attended with many happy effects. The momentous doctrines of christianity, when earnestly and pathetically inculcated, will naturally throw a light upon the mind, will awake the conscience, and excite those reflections, which it is the business of wicked men to stifle and suppress.

If mankind had never been admonished by preachers of any kind, would not the baser sort have gradually lost all ideas of their Creator, of religion, and a future state? Would they not have been estranged from virtue and goodness, and at length degenerated into mere savages and barbarians?—It is the preaching of poets, philosophers, and divines, that keeps up a face and sense of religion in the world. Silence these preachers, and destroy their writings, the Christian virtues, as well as the Sciences, would be soon extirpated. There would be nothing left to restrain the better sort, but a fear of shame and disgrace; and nothing to keep the lower sort in awe, but the dread of temporal punishment. But even that would have little effect upon their morals. For a man may be extremely wicked, and, at the same time, avoid the cognizance of all human judicatures. Nay, he may commit the most atrocious crimes without remorse. For what should hinder him? The fear of the world to come? That will be out of the question, when once the sense of religion is extinct. The fear of this world, of an ignominious, or a lingering death? Alas! the fear of death derives its greatest influence
6
from

from the dread of divine vengeance; and if that does not operate, the desperate offender may easily, and probably will readily, put a period to his life, and place himself beyond the reach of the executioner.

In short, we cannot allow the arguments of this writer to be valid, unless it could be proved (which is impossible) that men in general, would have been equally just and virtuous, if no preacher of any kind had ever existed; and that an oath, in a court of justice, would have been equally regarded, if men had never been alarmed by 'what they have heard from preachers concerning the tremendous sanctions of a future state.

In the latter part of this treatise, the author offers to the consideration of legislators, a plan for the more effectual suppression of vice and encouragement of virtue. In this little sketch of it, he proposes that the three primitive powers of father, husband, and master, be restored to their ancient vigour, that the inhabitants of a large country, too extensive to be governed in one body, be divided into small classes, all of them subject to the inspection of censors, and, by their means brought nearer to the source of government; and lastly, that vicious men be corrected, degraded, and treated with contempt, and the virtuous promoted to honour and distinction.

We shall conclude this article with the following encomium upon our own country.

'There is a nation in Europe that offers considerable prizes to the inventors of useful arts; that grants a bounty on the exportation of corn, which is scarce permitted in other places; that affords every possible encouragement to its marine; that leaves titles and posts of honour accessible by every citizen without distinction; that furnishes frequent examples of exalted merit to raise a spirit of emulation in others; a nation that erects monuments to her illustrious men in public edifices, and even among the tombs of her kings; and knowing well how to punish with rigour, knows also how to reward with magnificence. If this nation perseveres in such institutions, it is to be feared she will not permit others to dip their hands into the sea, and will acquire universal dominion in the new world, unless she be there conquered by her own power. In a public garden *, embellished by nature and art, and enlivened by music and festivity, she has placed capital pictures, wherein Victory is represented crowning the admirals and generals, whose merit was conspicuous in the last war. Who can tell how expensive these pictures may prove to other nations? Courage is here inflamed in the very bosom of amusement. But since communities have as much and more need of civil and moral, than of martial virtues; and as, without the first, there never were and never will be truly great men, the completion of this good must be expected from censure alone.'

We shall not pretend to determine how far this panegyric is actually deserved. There is, however, some room to wish,

* Vauxhall.

that men of merit in the navy, and other departments of the state, were more equitably encouraged; that posts of honour were less accessible to those who have no abilities, no patriotic virtues; that titles were not so frequently bestowed on sc—ls, and that monuments were never erected in Westminster-Abbey to ‘sots, or slaves, or cowards.’

VIII. *Tabulæ Motuum Solis & Lunæ novæ & correctæ, Auctore Tobia Mayer; quibus accedit Methodus Longitudinum, promota, eodem Auctore. Editæ jussu Præfectorum Rei Longitudinariæ. 4to. 10s. Nourse.*

BY an act of parliament passed in the fourteenth year of the reign of queen Anne, in which the lord high admiral of Great Britain, or the first commissioner of the admiralty, the speaker of the honourable house of commons, the first commissioner of trade, the admirals of the red, white, and blue squadrons, the master of the Trinity-house, the president of the Royal Society, the astronomer-royal of Greenwich, the Savilian, Lucasian, and Plumian professors of the Mathematics in Oxford and Cambridge, all for the time being; with several other lords spiritual and temporal, were constituted commissioners for the longitude at sea, and for examining, trying, and judging of all proposals, experiments, and improvements, relating to the same. The same act further ordaineth, after experiments made of any proposals for the discovery of the said longitude, the commissioners, or the major part of them, should declare and determine how far the same was found practicable, and to what degree of exactness.

And for a due encouragement to any such persons as should discover a proper method for finding the said longitude, it was enacted, that the first author or discoverer of any such methods, should be entitled to the following rewards, viz. to the sum of 10,000 l. if it determined the longitude to one degree of a great circle, or sixty geographical miles; to 15,000 l. if it determined the same to two thirds of that distance; and to 20,000 l. if it determined the same to one half of the same distance; and that one moiety, or half part of such reward should be paid when it did appear to the said commissioners that such method extended to the security of ships within eighty geographical miles of the shores, which are places of the greatest danger; and the other half part when a ship, by appointment of the commissioners, should thereby actually sail over the ocean, from Great Britain to any part in the West-Indies, which shall be nominated for the experiment,

periment, without losing their longitude beyond the limits beforementioned.

In the third year of George the III^d. was granted for the encouragement of John Harrison, 500 l. upon condition that he should make known the principles of his watch, or machine, for the discovery of the longitude at sea; but Mr. Harrison not complying with the condition of the act which granted that sum, it is now null and void. This was followed by an act for explaining and rendering more effectual two acts, viz. that of the twelfth of queen Anne, and the twenty sixth of George II.

In this act it is set forth, that the abovementioned John Harrison had not only made several great improvements in the said watch, or time-keeper, but that also a ship had sailed from Portsmouth to Bridgetown in Barbadoes, and by help of the said time-keeper, had not, during the whole voyage, lost its longitude beyond ten geographical miles; that if the principles on which the said time-keeper is constructed were made known, the same might be made of general utility; but that doubts had arisen, whether by the words of the act of the twelfth of queen Anne, the commissioners of longitude were empowered to give the said John Harrison the reward of 20,000 l. It also set forth, that great progress had likewise been made towards discovering the longitude at sea, by a set of lunar tables, constructed by Tobias Mayer, late professor of astronomy in the university of Gottingen, in which he had been assisted by theorems, furnished by professor Euler, of the university of Berlin, which tables are of considerable use, and therefore deserving of a public reward; but that notwithstanding, those tables might be farther improved. It was therefore enacted, that one moiety, or 10,000 l. should be given to the said John Harrison, so soon as the principles of his said time-keeper should be made known, and explained to such persons as are therein mentioned, and the property of the three time-keepers made over to the commissioners of the board of longitude for public benefit, provided these things were done within six months after passing of that act.

It was likewise enacted, that a sum not exceeding 300 l. and also a sum not exceeding 3000 l. be given to professor Euler, and the widow or other representative of the late professor Mayer, respectively; it was farther provided that a reward or sum not exceeding 5000 l. might be paid to such persons as should hereafter improve the said tables, or make any other discovery or improvement useful to navigation; these rewards to be given as the commissioners for the discovery of the

the longitude shall think fit. The Lowndes professor of astronomy was added to the number of commissioners appointed by the former acts.

Lastly, it was also enacted, that proper persons, under the direction of the commissioners, should be appointed to make and compute a nautical almanac, with other tables necessary to promote this method of discovering the longitude; at sea; at the same time, laying a penalty of twenty pounds on every copy of such almanac or tables, sold or published by any person not proper licensed by the said commissioners.

Excited by these parliamentary promises of reward, several eminent mathematicians attempted the lunar theory; of these the learned professor Mayer of Gottingen appears to have been the most successful; who in the beginning of the year 1755, communicated a new set of manuscript lunar tables to the right honourable the lords commissioners of the British admiralty, putting in his claim, at the same time, for some of the rewards which he might be thought to merit, promised by the famous act of parliament of the fourteenth year of the reign of queen Anne, to the discoverer or discoverers of a method of finding the longitude at sea within certain limits. They were immediately referred to the learned Dr. Bradley, then astronomer-royal, for his opinion; who compared them with a great number of his accurate observations, and soon was convinced of the excellence of the tables: his opinion concerning which, and the result of his calculations, he laid before the lord commissioners of the admiralty in two letters, dated Feb, 10, 1756, and April 14, 1760, which are added at the end of the lunar tables, together with some other papers relative to the method of finding the longitude at sea, by observations of the moon.

But the learned and indefatigable author having continued his researches for further improving and correcting these tables till the time of his death, (which happened in the beginning of the year 1762) left behind him a more complete and correct set of solar and lunar tables, which were sent to the board of longitude by his widow, a little after, or about the year 1763. These are the tables, which, in consideration of their great use in finding the longitude at sea, were honoured with a reward of 3000 l. by act of parliament, which was paid to the widow of the deceased Mayer.

These tables were published by order of the commissioners of longitude, under the immediate care and inspection of the reverend Nevil Maskelyne, astronomer-royal; to which are prefixed, a complete theory of the lunar motions, a description

tion of a curious and useful instrument for observing the distance of the moon from a fixed star, and several other interesting particulars, which, together with some additions made by the abovementioned learned and eminent astronomer, render this work the most perfect of any of the same kind ever yet offered to public view.

IX. *Love Epistles of Aristænetus: Translated from the Greek into English Metre.* 8vo. 2s. 6d. sewed. Wilkie.

THIS translation is made from a prose original; but from one so poetical in its style, that it does not appear any way absurd to add measure and rhyme, which is all that before was wanting. There is nothing known of Aristænetus, the author of these Epistles; but whoever he was, his works appear now in English with a very good grace. The thoughts are frequently lively and spirited, and are expressed in a style, for the most part, natural and easy. A few of these poems are original; which the reader may distinguish, by something modern in their air, though at the same time they are such, as, in our opinion, Aristænetus would not be ashamed to own. We shall present our readers with an extract from the first of the poems in this collection, in which the translator has preserved more closely than usual the sentiments of the Greek author.

‘ Bled with a form of heav’nly frame,
 Bled with a soul beyond that form;
 With more than mortal ought to claim,
 With all that can a mortal warm,
 Laïs was from her birth design’d
 To charm—yet triumph o’er mankind.
 There Nature, lavish of her store,
 Gave all she could—and wish’d for more;
 Whilst Venus gaz’d, her form was such!
 Wond’ring how Nature gave so much:
 Yet added she new charms; for she
 Could add—‘ A fourth bright Grace, she said;
 ‘ A fourth, beyond the other three,
 ‘ Shall raise my power in this sweet maid.’
 Then Cupid, to enhance the prize,
 Gave all his little arts could reach:
 To dart Love’s language from the eyes
 He taught—’twas all was left to teach,
 O fairest of the virgin band!
 Thou master-piece of Nature’s hand!

So like the Cyprian queen, I'd swear
Her image fraught with life were there :
But silent all : and silent be,
That you may hear her praise from me :
I'll paint my Laïs' form ; nor aid
I ask—for I have seen the maid.

Her cheek with native crimson glows,
But crimson soft'ned by the rose :
'Twas Hebe's self bestow'd the hue ;
Yet Health has added something too :
But if an over-tinge there be,
Impute it to her modesty.
Her lips of deeper red, how thin !
How nicely white the teeth within !
Her nose how taper to the tip !
And slender as her ruby lip :
Her brows in arches proudly rise,
As conscious of her pow'rful eyes :
Those eyes, majestic-black, display
The lustre of the god of day ;
And by the contrast of the white,
The jetty pupil shines more bright.
There the glad Graces keep their court,
And in the liquid mirror sport.
Her tresses, when no fillets bind,
Wanton luxurious in the wind :
Like Dian's auburn locks they shone—
But Venus wreath'd them like her own.
Her neck, which well with snow might vie,
Is form'd with nicest symmetry ;
In native elegance secure

The most obdurate heart to wound ;
But she, to make her conquests sure,
With sparkling gems bedecks it round :
With gems, that rang'd in order due,
Present the fair one's name to view.
Her light-spun robes in ev'ry part
Are fashion'd with the nicest art,
T'improve her stature, and to grace
The polish'd limbs which they embrace.
How beautiful she looks, when drest !

But view her freed from this disguise,
Stript of th' unnecessary vest—
'Tis Beauty's self before your eyes.'

In the following lines,

‘ Now with loud applauding hand
See the wrapt spectators stand,’

the phrase *wrapt spectators*, we apprehend wants authority. The word *rapt*, indeed, signifies, *seized with admiration, or astonishment*, and this we suppose our author meant : but the mistake is perhaps only typographical.

The author has happily adapted the versification to the subject of the respective epistles ; and we only wish that, while he has softened some passages of the original, he had not himself ingrafted upon this work several sentiments that are unfavourable to virtue. He has not, indeed, frequently fallen into indecencies of expression ; but in one epistle, professedly pleads the cause of incontinence against chastity. This virtue is not so rigidly practised in the present age as that it should be exposed to ridicule. We hope the author is not so great a libertine in practice as in principle. But though he should make the old defence.

‘ *Lasciva est nobis pagina, vita proba,*’

we can by no means admit Catullus’s rule,

‘ ——— *castum esse decet pium poetam*
Ipsam ; versiculos nihil necesse est.’

On the contrary, we think, that every author is accountable for immoralities in his writings, as much as in the conduct of his life. It is far from our intention to become advocates for prudery ; but we consider any attempt to weaken the principles of virtue in the fair-sex, to be of very dangerous consequence. Euhemerus will find even those ladies but too compliant to his desires, who were told in their childhood, that a breach of chastity was a breach of the commandments. Since he can meet with a *Pythias* at the corner of every street, formed by nature with ‘ a heart as much to joy inclin’d,’ as his own can be ; why should he endeavour to undermine the chastity of others, by telling them, that the law which enjoins it, was invented first by prudes, and is only a creature of the imagination ?

We hope the English Aristænetus will pay more regard to the moral sentiments of his readers, in the second part of his work, which he promises to the public, if the present should meet with encouragement.

FOREIGN ARTICLES.

X. *Histoire Naturelle des Oiseaux. Tome Premier, à Paris de l'Imprimerie Royale, 1770. Folio.*

Le même. Quarto.

Le même, Tome premier & second, 12mo.

Natural History of Birds. Tome I.

The same. Quarto.

The same, Tome I. and II. 12mo.

Monsieur de Buffon, one of the best naturalists in France, and indeed of the age, having given to the public a Natural History of Quadrupeds, in 15 vols. 4to, or in 32 vols. 12mo. opens another career for his genius in a Natural History of Birds; instead of giving only an edition in 4to, and one in 12mo, he adds one more magnificently printed in folio, to match the *Planches Enluminées* *.

He first gives the plan of his work, and shews the extent of his undertaking, which is much greater than that of the History of Quadrupeds, the latter scarcely exceeding two hundred species; while, on the other hand, the number of species of birds extends to 1500 or even 2000. But it is not enough to know 2000 individuals; for the age, the sex, and the numerous va-

* The public must certainly know that some years ago Mr. de Buffon, or rather his pupil Mr. d'Aubenton, began to publish plates, representing the birds of the French king's cabinet, etched by Martinet, and afterwards coloured: they were delivered by cahiers of twenty-four plates each; and twenty-one cahiers or 504 plates are already published. To these plates M. de Buffon frequently refers in the Natural History of Birds. The plates are in general well executed: however, if we may judge by some, representing very obvious and common subjects, they are not equally well done; and such common birds as the cock, the blackbird, the blue titmouse, the sparrow, the yellow hammer, the partridge, the hoopoe, the chaffinch, the butcher-bird, the stare, the turkey, the grosbeak, the quail, the coot, the bunting, the chatterer, the greenfinch, the herring-gull, the ruff and reeve, the robin-red-breast, and many more not named here, ought not to be represented in a work of so expensive a nature: every schoolboy knows them in England and Germany, though we are not certain that this is the case in France: many birds are equally well, if not better, represented in the works of Edwards and Catesby, in the British Zoology, and even in Frisch's Birds: such a repetition of cuts is a real imposition on the public, and works of such a nature, instead of promoting Natural History, put it out of the power of ingenious persons, who are not favoured by fortune, to make any use of them. Some insects, a few amphibia and submarine productions are likewise represented in this work, and therefore appear to be wrong placed in a Natural History of birds: they would have been an agreeable present to the learned world, if published separately.

rieties of each species make it necessary to examine at least 8000 specimens. To collect them all is next to impossible: domestic animals beget an offspring infinitely varied from its ancestors; the difference of climate and of food cause many alterations in the size, oeconomy, and plumage of a bird; the different names given to the same bird in different countries and by the several authors, increase the difficulty of ornithology still more: and how difficult is it to give an idea of the great variety of colours; their different disposition on the plumage often making the chief characters of the several species: but the tedious dullness of a dry description of the colours of the feathered tribe is another consideration, which together with the deficiencies of languages in regard to words for expressing and justly defining the tints, hues, and mixtures of colours, make ornithology a study almost impossible to be communicated by mere words or common plates. Several persons, in order to obviate these difficulties, have published coloured plates of birds; in England, for instance, the British Zoology and Mr. Edwards's work are the best publications of that kind. M. de Buffon thinks his *Planches Enluminées* equal to these English works, and superior to that of Frisch; in a note he declares that Gerini's Ornithology, published at Florence, is by no means calculated for the improvement of the Natural History of Birds, on account of the forced attitudes, bad outlines, and still worse colouring. The *Planches Enluminées* he thinks will exceed all other works of that nature, on account of the great number of species they represent, the accuracy of the drawings, the exactness observed in the colouring part, and the natural attitudes of the birds. Above the figures of such birds as could not be represented in their natural size, the scale is placed by which they are reduced. The work will contain between six and seven hundred plates, and eight or nine hundred birds. Independent of the *Planches Enluminées*, a few birds of each genus are selected and engraved for the illustration of the Natural History of Birds, and in this first volume are twenty-nine plates. The attitudes of the falcons represented are very uniform, and want that ease and boldness which birds commonly have in a state of liberty, and were, it is presumed, copied from tame birds, or stuffed specimens; the plumage of the lesser coverts of the wing certainly lies too regular and consequently too stiff: and there are, doubtless, too many rows of these coverts in the vultures.

But besides the abovementioned difficulties, the ornithologist must encounter others, if possible, still more perplexing. Though much has been written on birds, yet the Natural History part itself is too much neglected, and the descriptive only taken notice of by the generality of authors, which is chiefly caused by the migrations and unsettled state of birds, for which they are adapted by the structure of their bodies, and the assistance of their wings. This is illustrated by the example of the swallow, almost a domestic bird, building its nest under our roofs;

notwithstanding which, its winter retreats are still unknown. There are many examples produced of its being found in a torpid state under water during winter; whilst others, in direct opposition to this, assert, that the swallow migrates into warmer countries: which of these two opinions is right?

In the History of Quadrupeds each species was treated separately; in this work M. de Buffon intends to bring several birds under one genus, and to treat of each in general; however, he promises not to confound or to omit their several species, if they will bear a distinction. But he thinks the little birds, especially, may be considered as sprung of one and the same origin, and that the difference of climate and food, and a long interval of time, have originally caused the species. Moreover, birds being of a more amorous complexion, their various mixtures have produced so many mongrels which are not subject to that sterility, for which the mules of quadrupeds are remarkable. 'For, says M. de Buffon, who can tell what happens in the recess of the forests, and who can number the illegitimate enjoyments of distinct species.' Here we find that M. de Buffon gives way to that particularity of opinions for which he is remarkable, and which he knows by his florid style so well to colour with the appearance of truth, that an unguarded mind is easily led astray by this elegant writer. We have found it to be true that the mongrels produced in the aviaries of our friends, will copulate and produce a second generation; but we never heard that this fertility will extend beyond that generation. It would therefore be a very important point to ascertain by repeated facts that the mules of birds do not prove sterile beyond the second and third generation; for if they are not fertile, it is clear that the mongrel breed will not produce new varieties. And whence does it happen that the descriptions of the ancient Greek and Roman natural historians still correspond with the same birds in our days, after an interval of two thousand or seventeen hundred years? If M. de Buffon's hypothesis should take place, the birds of our times would be so far degenerated, that the species common in the days of Aristotle and Pliny must be entirely lost, and we should every day see new species spring up, caused by those illegitimate amours he relies so much upon. But this is so far from proving true, that on the contrary nature is always constant and similar in its productions, and those pretended monsters are only obvious in the too warm imagination of such natural historians, who, forgetting their duty, which is to relate facts only, indulge their fancy, and will obtrude the children of their imagination as truths to the public.

M. de Buffon, after delivering his well-imagined history of the illegitimate amours of birds, proposes the best method of promoting ornithology, which is to give the history of birds of each country separately; but who, adds our author, will inform us of the œconomy of birds in China, or in Monomotapa? And therefore, he considers his work as a basis, or a point round which future naturalists may accumulate such facts as

shall be ascertained in future ages. With this observation ends the *Plan de l'Ouvrage*.

A Discourse on the Nature of Birds follows, wherein our author gives a general idea of the different senses of birds, and the qualities and powers with which nature has endowed them. This part is full of very curious and useful observations; but the sixth sense, or the desire of coupling, M. de Buffon thinks to be of a different nature in birds from what it is in quadrupeds; for the amours of birds distinguish themselves by a kind of morality, a conjugal compact, and the virtue of chastity, especially in such of them as make nests and feed their young ones.

The first grand division in our author's history, contains the birds of prey, whom he characterises in a peculiar discourse, prefixed to the history itself; he then describes the genus of eagles, in general, and next he proceeds to give the history of some species.

He lays it down as an axiom, that Dr. Linnæus is in the wrong, where he asserts, that birds of prey lay generally four eggs. We have consulted the Linnæan System, in the X, XI, and XII. edition, and find that Linnæus never says in general or generally. This is an addition of M. de Buffon's own making, to aggravate the fault of Linnæus, who plainly says, "*Ova circiter quatuor*; they have about four eggs."—In the article *le Grand Aigle*, M. de B. quarrels with M. de Salerne, for having in his Ornithology, p. 4, in a note, related, in support of Dr Linnæus's opinion, that one of his friends, in the province of Auvergne, had found such an eagle's nest with three strong eaglets. M. de Buffon will absolutely dispute this great golden eagle down to a little one, or to a bald buzzard; but happily the fact is confirmed by another of his countrymen, M. Bossu, in his Voyage to Louisiana, Vol. II. Lettre xvii. p. 65. of the Dutch Edition, who relates, that he found on his tour to Tombekbé, in West Florida, a nest of the eagle called the *royal eagle*, i. e. the *golden eagle*, in which he found not only a great quantity of game, such as fawns, rabbits, wild turkies, grouses, partridges, and turtle-doves; but also four great eaglets. This ought to make our author somewhat less decisive, and more cautious in his disputes. Facts cannot be disproved; they are very stubborn things, and will give way neither to the most exquisite style, nor to the most subtle and fallacious way of arguing.

After the eagles he ranges the birds of the vulturine kind: and these are followed by the kites and buzzards, and the rest of the falcon tribe.

The griffin M. de Buffon makes a species different from the *percnoptere*, though according to all intelligent authors it is only a variety of this bird.

His *au'our*, which he makes synonymous with the *goshawk*, is certainly the falcon gentil of the British Zoology, and

and *falco gentilis* of Linnæus, who describes the bird extremely well, both in his *Syst. Nat.* and in his *Faun. Suec.* N° 67. It seems therefore to arise from an *esprit de contradiction*, or perhaps from ill nature, that the French naturalist always censures the Swedish Pliny; here at least it is unpardonable when M. de Buffon says (note *b*) Linnæus has mistaken the gyr-falcon, for the antour, and to confirm his assertion he quotes Linn. *Syst. Nat.* Ed. VI. The last edition of Linnæus's *Systema Naturæ* is the twelfth; in each of the new editions Dr. Linnæus has corrected the mistakes of the former ones, in a science which is of an immense extent, and wherein he found no rival at the time when he first undertook to write upon it. An author who corrects himself, should not be censured for such of his former mistakes, as he himself takes notice of.

The fault of M. de Buffon seems to be the Iceland falcon, of Prof. Brunnich's *Ornithology*, n. 7, 8, 9. A friend of ours got all these three varieties as a present from a gentleman at Copenhagen, the inspection of which makes it impossible to be mistaken in this species and to confound it with the gyrfalcon of the naturalists.

After the falcon-tribes, the butcher birds are next in rank, and they are followed by the *Oiseaux de proie nocturnes*, or the Nocturnal Birds of Prey.

The *scops* or *petit duc*, represented both in the *Planches Enluminées*, N° 436, and in Tab. xxiv. of the *History of Birds*, is described as being of the size of a blackbird, having small aigrets of less than half an inch, consisting of one single feather. In the note (*a*) M. de Buffon quotes among the synonyms, the short-eared owl, *British Zool.* Pl. B. 3. and plate B. 4. f. 2. And then declaims against this work and its author in the following strain: "the greatest merit of this work consists chiefly in the plates, and even in that respect it is deficient. It is likewise said in the text that the short-eared owl measures thirteen inches and a half English, which exceeds twelve inches and a half French measure: now this same bird, has but seven inches and a half to the utmost; it is therefore probably the *moyen duc*, or the long-eared owl, which this author has mistaken for the *petit duc*; and what proves still more his little knowledge and accuracy, is to have represented this latter bird, pl. b. 3. and b. 4. fig. 2. At the first glance one sees that it should not be the same bird, since the figure represented pl. b. 4. fig. 2. is by a third part less than that which is represented pl. b. 3; and that the *moyen duc*, drawn pl. b. 4. fig. 1. is not larger than the *petit duc*, b. 4. fig. 2. As the *moyen duc* measures, according to Willoughby, fourteen inches and a half; so, if the *petit duc* is thirteen inches and a half, according to the assertion of the author of the *British Zoology*, why does he not insist upon this fact, and shew the error of those who ascribe no more than seven inches to it? or why does he not rather say, that the *petit ducs* are bigger in England than every where else, or that this is a species peculiar

to Great Britain? This deserved a discussion; but this author examines nothing, says nothing new, even not of modern things, for he seems to be ignorant of many things said on such subjects as he treats of.' M. de Buffon deserves in this note to be paid in his own coin; *mutato nomine de te fabula narratur*. Every candid reader, who understands plain English, which is seldom the case of a conceited Frenchman, can very easily convince himself, who is in the right in this place. The author of the British Zoology (octavo) says, p. 157. "*This short-eared species we believe to be non descript.*" It were to be wished that M. de Buffon himself were more used to examination and discussion, before he poured out so many harsh expressions on an author whose merit in natural history he himself has acknowledged, Vol. xv. of his History of Quadrupeds, article *Soufflik*.

The scops is a bird not yet found in England; the short-eared owl, is neither the scops nor the *moyen duc*, but a species never before observed by any naturalist. This therefore plainly shews, that our Burgundian knight-errant first raises a phantom of his own, and then combats it with as much eagerness as the valorous knight of Mancha would; with this difference only, that the latter, to his great misfortune, found too much resistance in the wind-mill, which he mistook for a giant, whereas, on the contrary, the Burgundian knight strikes into the air without doing the least execution.

Frustra ferro diverberat umbras.

It is a pity to see that men of learning and education act so inconsistent with their own principles, and give so much way to envy, the basest of passions, as not to bear that any other naturalist of note should have merit, besides themselves: and if they make any allowance in this respect, it is for their countrymen only, according to the famous rule of one of them:

Nul n'aura d'esprit, que nous & nos amis.

The birds which cannot fly, are ranged in one class, and therefore this volume is concluded according to M. de Buffon's method, by the history of the African ostrich, of the American grey ostrich or *touyou*, the cassowary, the dodo, the solitaire, and the bird of Nazareth mentioned by Fr. Cauche in his Description of Madagascar.

The ingenious author of this Natural History of Birds has, doubtless, great merit; but he is frequently subject to the grossest and most unpardonable mistakes: he takes, however, upon himself to be infallible, and often undeservedly criticises and censures the greatest naturalists, especially Linnaeus and his friends. We see this bold and unfair critic gain too much ground in this country, and therefore thought it incumbent upon us to point out, in the Natural History of Birds, many of his errors and mistakes, that this might convince our countrymen, how much he is subject to mistakes himself; and that he may no longer mislead the unwary by his cap.

captivating flow of language. In the Natural History of Quadrupeds are still more errors than in this work, which we have no time to examine at present: however, there is one in the article *boeuf*, which is of such a nature, that even the plough-drivers of our English farmers might be able to set the French naturalist to rights, were he capable of bearing correction. He speaks of the teeth of cattle, and continues saying, '*Cela ne change rien non plus à la chute des cornes, car elles tombent également à trois ans, au taureau, au boeuf, et à la vache, et elles sont remplacées par d'autres cornes qui, comme les secondes dents, ne tombent plus.*' This, by no means, alters the shedding of the horns; for they are shed the third year equally in the bull, the ox, and the cow; and they are replaced by other horns, which, like the second teeth, are never shed again.' The cattle in England, Holland, Germany, Poland, Denmark, Sweden, Russia, and Hungary, never shed their horns either in the third year, or at any other period of their life: whether the French cattle are an exception to this general rule we cannot say; but suppose we may conclude from analogy they are not. It is therefore evident that a man capable of so gross an error in regard to an animal which he has before his eyes every day, must be subject to still greater errors in animals which are less obvious, or the account of which he must take from other authors, whose sense he is liable to misrepresent, or to mistake so much, as to ascribe to them a meaning widely different from their real opinion.

XI. Dr. J. C. Dan. Schreber's *Beschreibung der Gräser, nebst ihren Abbildungen nach der Natur. Erster Theil.* Leipzig, Fol.

A Description of Grasses, with their Figures expressed from Nature. First Part.

THE study of grasses has been already considered as one of the most intricate branches of botany; the minute, uniform, and similar parts of this tribe of plants, the great proportion this class bears to the rest of the vegetables, the immense utility they afford both for bread, and the food of cattle and poultry, contribute to increase its utility and its necessity. Each grass has its station where it thrives best, its cattle or animal that lives upon it, its season it grows in, and its climate to which it is appropriated: the thorough knowledge of these articles belong still to the *desiderata* of botany; the grass tribe having been more neglected on account of its deterring difficulty, and the homely appearance of its individuals, when compared with the rest of the gaudy children of Flora.

Dr. Schreber, a pupil of the great Linnæus, and a son to one of the best writers on husbandry in Germany, is publishing in numbers a work on grasses: his plan we will communicate to the reader, as it bids fair to obviate the greater part of the

enumerated difficulties, and greatly to promote the study of this useful branch of botany and husbandry.

In an introductory discourse, Dr. Schreber describes all the different parts observable in grasses, their flowers and their fructification; so that this part may be considered as a *Philosophia Agrostographica*. He next observes the points which must be attended to in a good description of a grass; and, lastly, he shews the extensive utility of this branch of botany. The first volume contains twenty-seven descriptions, and as many excellent drawings of grasses, on twenty coloured plates. Each description gives first the name of the grass represented in the plate, with all its varieties and names in all the different European languages; this is followed by a very ample and scientific description of the same. Then Dr. Schreber gives the climate the plant grows in, and the soil and station appropriated for it; next to this he expatiates on the time of its flowering and bringing ripe seeds, and on the uses of its grass, hay, and seeds; afterwards a minute and circumstantial account of its cultivation is given, and for that purpose the best methods approved by the experiments of the best economists are communicated to the public: observations on the right time of its being mown, on the cattle which like it best, on the authors who have written on the subject, on the medicinal, and other uses of grasses, are occasionally inserted; at the end an explication of the figure of the grass, and its dissected minute parts of the fructification is added. No particular order has been observed, for the author declines to adopt a peculiar system, or to enter into any discussions in regard to classing the grasses under certain genera, in order to avoid all disputes, which it would very likely occasion, if he presumed to show a predilection to a certain system.

The plates are well executed in regard to drawing, engraving, and colouring. The second part of this work, the first number of which is published, will soon appear. The defects of the work are, its high price, its too great diffuseness, and the too minute detail the author frequently enters into, the prospect that many years will pass away before the work can be finished, and that it is written in German, a language very little understood in this country. This makes us wish to have a judicious abstract made of it in English for the use of the oeconomists and botanists of this country.

XII *Bibliotheca Medicinæ & Historiæ Naturalis. Tomus I. Continens Bibliothecam Botanicam qua scripta ad Rem Herbariam facientia a rerum primordio ad Tournefortium recensentur, Auctore Alberto Von Haller, Sc. Sc. Pars Prima, 4to. London. 6s. in boards. Heydinger.*

Bibliotheca of Physic and Natural History. Tome I. containing the Bibliotheca Botanica, or, a Review of the Botanical Writers from the Beginning of the Science to Tournefort. Part I.

HUMAN life is so short, the number of books through which knowledge is dispersed is so great, and the choice of good books is so difficult, that often students either entirely miscarry for want of proper directions, in regard to a good method in the branch of studies they have fixed upon, or they are at least misled for a long time, and lose a great deal of that short portion which is allotted to us poor mortals, by reading improper books. Experience and application often teach a man such things as were known long before, and described by others: without knowing that they were discovered, he goes through a tedious series of experiments which have been performed and well understood in former times; all which time and trouble he would have more usefully bestowed in the pursuit of new experiments. No branch of human knowledge requires so judicious a collection of books and authors, as physic and natural history: for of these two sciences the latter is a collection of facts, and the former is founded on observations and rules deducted from facts: if these are judiciously collected and have the stamp of truth, we may depend upon them; if not, our inferences, built upon a rotten foundation, must of course fall, and consequently be false. In many other cases this would be of little or no consequence; but in a science whereon the life of the human species depend, and the use of the productions of nature for the support of life, every fact acquires an importance, which it can have no where else.

To shorten the study of physic and natural history, and to point out at once the progress of these sciences, with the epocha of their discovery, their inventors, and the choice of books in these branches of learning, the great physician, baron Haller, intends to give a *Bibliotheca Medicinæ & Historiæ Naturalis*; the first section of it contains Botany, the second Anatomy, the third Chirurgery, the fourth will contain the practical writers, and the last section reviews such authors on natural history as may be read with utility by a physician. To each section, by way of Appendix, the baron promises to join a catalogue of such select writers as will make a useful and choice collection.

The first volume of this great work contains the writers on Botany, and especially those who wrote from the beginning of this science to Tournefort. The second volume, which is soon to appear in England, will comprize the rest of the botanical writers since Tournefort's time.

The author divides the whole into certain periods; the Greek and the Arabian writers each fill one book; the *Arabista*, or such authors as embraced the method of the Arabian writers, are reviewed in the third book.

The fourth he has destined for such authors as he calls *Inflauratores*; the *Inventores* are in the fifth; the next treats of the *Collectores*; the following book gives a view of the writers from the times of the two Bauhins to Ray; and the last is consecrated to the authors from Ray to Tournefort.

Baron Haller thought first to enlarge Boerhaave's *Methodus Studendi*, but found it afterwards so inconvenient to pursue this plan, that he rather chose to strike out a new work on his own. Ever since 1725, he has constantly taken notes on every work he read. He learned almost all the European languages; and collected about 11000 short judgments on medical writers. He endeavoured to be as impartial as possible, and therefore said very little, if any thing, of an indifferent book; on the contrary, works that had been very instructive and entertaining to him, he took pleasure to review more at large. He has marked such books as are in his private library with an asterisk. The order is as much as possible chronological, taking all the publications of one author together. Biography enters not into his plan, unless it be some peculiar circumstance, or when he found an opportunity to point out the author's business, way of life, office, and by what method he became master of the subject he writes upon. An excuse was naturally expected, why he set about this business so late in life. He thinks, it rather advantageous to publish so late, as he has now an immense apparatus of materials; he has declined to enter into any office, which would require his close attendance, in order to dedicate all his time to this work; he has a fine collection of about 11,000 volumes, and about 10,000 pamphlets; he has the assistance of friends; he hopes to finish at least some branches of the intended work, if he lives not long enough to do them all. There are in his *Bibliotheca*, often mere names and dates of such books as he had no opportunity to read or get a sight of, taken from other reviews, from magazines and catalogues, but always carefully referred to his authors. There are numbers of books wanting, which he never saw and never heard of, which might be added in future editions or supplements. Those on the most trifling subjects, and only with a remote affinity to the branch he treats of, have been inserted, to obviate the charge of being deficient and incomplete. But he has made gradations in his judgments, proportionate to the merit of the writers; for, says he, there are infinite numbers of degrees, by which we must come down from a *Dillenius* to a mere insignificant compiler.

The articles *Francis Bacon*, *Ray*, and *Grew*, shew how impartial and just the author has been to our countrymen. To give an abstract of a catalogue would be highly improper. So much is certain, that there has not appeared a book of this nature in any science, which either was more complete, or was written with greater impartiality. The decisions are short and judicious. The only thing we wish for, is to see at the end of each section, two complete Indices, the one of the titles of books, the other of the names of authors; for want of which this *Bibliotheca* must of course become next to useless.

XIII. D'Arcet, *second Memoire sur l'Action d'un Feu égal, violent & continué pendant plusieurs Jours.* 8vo. Paris.
Second Memoir on the Action of an equal and violent Fire, continued for several Days.

THE author of this curious performance is one of the best chemists of our age; and has been long employed by count Lauragais. They jointly discovered a kind of porcelaine, for which the count has endeavoured to obtain in England a patent, in order to sell the secret to any person who should chuse to set up a manufactory of it.

The experiments are described with precision and simplicity, and will, no doubt, contribute, together with the author's first memoir on the same subject, towards acquiring a more perfect knowledge of mineral bodies. At the end are some experiments upon the diamond and other precious stones, executed in the same manner and described with equal accuracy. A translation of these two Memoirs, must of course be an agreeable present to such of our English artists as are not conversant with the French language.

XIV. *L'Ecole d'Agriculture, Pratique suivant les Principes de M. Sarcey, de Sutieres; par M. de Grace.* Paris. 12mo.
School of practical Agriculture, after the Principles of M. Sarcey, by M. de Grace.

FROM Russia to France, from Italy to Sweden, Agriculture and Natural History are become the fashionable studies, and the greater part of the publications of these countries treat of the abovementioned subjects. No wonder, therefore, that every country is, at it were, inundated with a deluge of meagre performances, compiled in the studies of their hungry authors, who set up either for naturalists or oeconomists, without either having observed the operations of nature, or entered into any branch of farming or planting. However, it must be allowed, that every country has its true naturalists and practical husbandmen, who know and follow nature in all her most secret retirements, and think it not dishonourable to study and practise that science which produces the staff of life, the main support of our armies, navies, manufactures, the arts and sciences. But few of these gentlemen make observations on the best practical methods in agriculture, with a view of assisting their fellow-citizens, by the knowledge they acquired from a long series of experiments. England has its Young, and France has another Young in miniature, in M. Sarcey; he has practised agriculture twenty years, in various soils; he has made excursions through the several provinces of France with the eye of a philosopher; he has made an infinite number of experiments; and this little treatise on Practical Agriculture is offered to the public as the result of his twenty years labour, his travels, and his experiments. The common fault of oeconomical writers, is their too great propensity towards the invention of new systems; it were, therefore, a desirable thing to have mere collections of facts, unimproved by
the

the creating genius of system. Well provided with facts, a philosopher, like Wallerius, may repeat those he thinks proper, and then let him give us elements of agriculture; but now the greater part of writers are *imitatorum servum pecus*.

XV. *Extrait du Droit Public de la France, par Louis de Brancas, Comte de Lauragais. Seconde Edition. 8vo. Londres. Abstract of the Jus Publicum, of France.*

THIS pamphlet contains only a sketch of a greater work which the ingenious and patriotic count has in hand. He is perfectly in the right always to have a retrospect to the excellent English constitution and its laws, for both countries had originally one and the same system, which prevailed all over Europe, wherever the brave and free Teutonic tribes had spread their conquests; and though humanity prompts us to give the best wishes to the patriotic undertaking of count Lauragais, we fear, however, that it will not produce that effect for which it is intended, viz. to restore liberty to his oppressed country. The Bastille, the Lettres de Cachet, the private executions operate stronger than all the encouragement which a compilation of the fundamental laws of the French constitution ever can give. One hint, however, would be, we think, of use to the ingenious and noble author; namely, to employ a trusty and learned friend in the revival of his papers; that he may not for the future construe, *morem gerere alicui*; by *avoir de l'ascendant sur quelqu'un, le gouverner*, i. e. to govern somebody, to have influence over him: for it certainly has the opposite meaning; to *obey*, to *conform to somebody's humour*. A young man, who who has just left college, is unequal to a task which requires an experienced scholar, a man of taste and genius.

XVI. *Le Gazetteur Cuirassé: ou Anecdotes scandaleuses de la Cour de France. Imprimé a cent lieues de la Bastille, à l'enseigne de la Liberté. 8vo.*

The Gazetteer in Armour: or Scandalous Anecdotes of the French Court. Printed an hundred Leagues off the Bastille, at the Sign of Liberty.

THE anonymous author of this paper attacks the French ministry in a way quite different from the former. He has, doubtless, obtained one part of his aim, which is to expose the characters of such persons as are now at the head of the administration in that unhappy country: in the other, to ruin them and to cause a revolution in favour of liberty, he will be certainly frustrated. Some of the German names, obvious in this performance, are certainly murdered; thus the amiable dancer Mademoiselle Heinel is always called *Hingel*: count Bentheim is called *Binten* or *Bintem*. Even his countrymen are misrepresented; Bouquinvillle is put instead of *Bougainville*.

We have reasons to suspect that this performance has been hatched in England; and from some hints we may collect, that the author is in connection with a witty foreign nobleman, who

who is famous for his chemical experiments, his attachment to horse-racing, and to many other fashionable amusements.

XVII. *Dictionnaire Domestique portatif, contenant toutes les Connoissances relatives à l'Economie domestique & rurale.* Paris. 3 Vols. 12mo.

A portable Domestic Dictionary, containing, every Thing relative to domestic and rural Oeconomy.

XVIII. *Dictionnaire portatif de Chirurgie, ou Tome Troisième du Dictionnaire de Santé, par M. Sue le jeune.* 8vo. Paris.

A portable Chirurgical Dictionary, or third Tome of the Dictionary of Health. By Mr. Sue the Younger.

XIX. *Dictionnaire universel de la France, contenant la Description Geographique & Historique des Province, Bourgs, & Lieux, remarquables du Royaume, &c. par Robert de Hefeln.* 6 Vols. 8vo. Paris.

An Universal Dictionary of France, containing a geographical and historical Description of the Provinces, Towns, and remarkable Places of the Kingdom, &c. by Robert de Hefeln.

XX. *Dictionnaire de Morale Philosophique, par le P. Joseph Romain Joly, Capucin.* 2 Vol. 8vo. Paris.

A Dictionary of Ethics, by Father Joseph Romain Joly, Capuchin Friar.

XXI. *Dictionnaire d'Architecture civile, militaire, et navale, ancienne & moderne, & de tous les Arts & Metiers qui en dependent.* Par M. C. F. Roland de Virloys. 3 Vols. 4to. Paris.

A Dictionary of civil, military, and naval Architecture, antient and modern, and of the Arts and Trades that relate to it. By M. C. F. Roland de Virloys.

A Common and epidemical distemper rages now with great fury over all the literary world, and it has been observed, that none are more infected with the said distemper than those who call themselves *esprits forts, wits, beaux*, and people of superficial learning; the distemper is called *Lexicomania*. It had its origin in France, and is there studiously propagated by some people who find their account in it, and none are more industrious in communicating the disease to others than the booksellers of Paris, and other places in France. What progress it has made of late in that country these five publications can prove, and it is to be wished, that the distemper may not spread likewise into England, for there are already some indicia of its appearance on this side the water.

XXII. *Recherches Philosophiques sur les Americains, par M. de P***, avec une Dissertation sur l'Amerique & les Americains, par Dom Pernetty, & la Defence de l'Auteur des Recherches contre cette Dissertation.* 3 Vol. A Berlin.

Philo-

*Philosophical Enquiries concerning the Americans by M. de P***, with a Dissertation upon America and its Inhabitants, by Dom Pernetty, and the Defence of the Author of the Enquiry against the Dissertation.*

THIS publication may be considered as a collection of dissertations on various subjects relative to the inhabitants of America. The author, who is supposed to be Mr. de Premontval, unites an extensive learning with mature judgment, and has discovered in his performance so many striking and new reflexions, delivered in so sprightly a manner, that we can recommend these dissertations to our readers as one of the best works published within these few years in the French language. The author's enquiries shew that he is perfectly master of the subject, as far as a man can be supposed to be acquainted with it, who never has been in America, and owes all his information to reading. He enters into the discussion of many curious points with so great a knowledge of natural history, physiology, and history, and proposes the inferences drawn from the various facts he relates in so agreeable a manner, that the generality of his readers will be highly pleased both with his materials and his style. The warmth of his imagination, however, carries him sometimes astray, so that he now and then misrepresents things, and makes use of unguarded expressions. The principal idea which the author endeavours to establish throughout the whole, is, that the nature of the inhabitants of America is quite debased, by the too raw and too wet climate of this continent. The arguments he produces in support of his opinion would sometimes be equally applicable to all countries, which are still in a state of nature and uncultivated, in whatsoever part of the world.

After having with great vivacity delivered this opinion, he gives a view of the distinguishing characteristics of the human species in America, or a kind of natural history of this variety of men. He then endeavours to account for the original colour of the Americans. Their anthropophagy, and the true causes of this cruel and inhuman habit, are the object of a new dissertation, wherein he ranges the different known cannibals under certain classes. The Eskimaux are a species of men so widely different from the rest of the Americans, that it was necessary to speak of them in a peculiar chapter, wherein he proves them to be the same people with the inhabitants of Greenland. The Patagonians have of late so much been the object of conversation and of writing, that our author could not dispense with giving his opinion on them: he finds that the accounts about them are so incongruous, inconsistent, and contradictory, that there is not only reason to believe the whole a fine traveller's tale; but he thinks that the gigantic size of the Patagonians has been always decreasing in every new traveller's account, till they are brought down in our days to the common size of other men. In this account the author attacks Dr. Maty without the least provocation. His attack is so illiberal

beral and so personal, that it greatly lessens the good opinion we should otherwise entertain of his performance. Good breeding and civility are the characteristics of a gentleman, and ought to be those of a man of real learning. None should be deficient in these articles, who pretend to acquire a reputation in the literary world; for true learning is the improvement of the mind as well as of the heart; and if those who intend to improve the mind and the heart of others by their publications, are not improved themselves, with what a face can these enterprising and audacious people expect their opinions will have weight with others? So much is it true, that the brightest genius, the most learned scholar, is not always a man of good morals, and of an excellent heart.—The white negroes are the object of enquiry in a peculiar section; and as they were by some authors thought to be Orang-Outangs, it was natural to treat of them. The hermaphrodites of Florida, and the circumcision and infibulation mentioned by some writers to be practised by some American tribes, are discussed in separate chapters.

In the fifth part the author begins with a general recapitulation of his favourite opinion about the debasement of the human species in America.

Some very odd practices, common to both continents, engage the author's attention afterwards; and with the reflections on the use of poisoned arrows the fifth part is concluded.

The dissertations upon the religion of the Americans, and that of the grand Lama, upon the changes of our globe, and lastly an account of Paraguay, are the contents of the sixth part. In the third volume the author gives Dom Pernetty's Dissertation, and his own Defence.

That our readers may judge of the method in which Mr. de P. treats his subject, we shall here insert a translation of a passage taken from the second section of the second part, where the author speaks of the original colour of the Americans in the following manner.

‘ Nothing surprized Christopher Columbus more, as he himself owned to his friends, than to find a race of men in the new world, within four degrees of the equatorial line, who were not black. He thought he had been mistaken in his latitude, and could not comprehend that in the same parallels of the torrid zone, Africa should contain negroes with woolly heads, and America only men of a bronze complexion, with long straight hair. This diversity of colours in climates so similar to all appearance, actually formed a difficulty, which the philosophers of the fifteenth century despaired of overcoming.

‘ The divines of this century, unjust or conceited enough to think themselves more enlightened than the divines of past ages, say that the negroes descend in a direct line from Cain, whose nose was deformed, and his epidermis turned black by the hand of God, in order to imprint in his figure a distinguishing mark of an assassin. The divines of times past, taught in their schools, with as much plausibility, that the Ethiopians are the posterity of Chus, or Canaan, or Ismael. The abbé Pluche has defended this last argument with as much violence as he afterwards employed in abusing

ing Descartes and Newton. After fighting against truth itself, he must attack even those who stood up in its defence, only to keep up his consequence. He is to be pitied.

‘ I know not through what fatality the divines, as if blinded to their own interests, have so often taken upon themselves to treat of physical questions. By stepping out of their sphere, by pronouncing judgment on matters which they are allowed to be ignorant of, what else could happen to them but that they were in the wrong, became ridiculous, and the laughing-stock of their enemies? After deciding so ill, can they with any reason complain that their decisions are despised? Can they say that this century is upon the decline, because people are occupied only to reproach them with their errors? Does it not occur to every body, that after being mistaken in geography by condemning bishop Virgilius; in astronomy, by condemning Galilei; in metaphysics, by condemning Giordano Bruni, and the immortal Locke; in natural philosophy by burning so many magicians, forcerers, and good books; they may likewise be mistaken in natural history, when they attribute the origin of the negroes to heroes of the Jewish history? To what purpose is it then to invent such incongruous systems? Or why should one complain that they are laughed at?

‘ Perfect negroes exist no where, except in the hottest climates of the globe; there are none beyond the limits of the torrid zone. They do not, as has been asserted, constitute the twelfth part of mankind; their numbers, in respect to that of white and brown men, being only as 1 to 23. As the heat of the intermediate zone decreases, the complexion grows lighter and more white, the hair uncurl, and grow longer, and the features soften; the Moors, though black to all appearance, are less so than the Negroes, because a greater distance separates them from the equator. There is no ancient family in Portugal, who have light coloured hair, or the iris of the eye blueish. The Portuguese, Spaniards, and Neapolitans, are still somewhat tawny; and there that hue vanishes; for beyond the Alps and Pyrenean mountains, all the people are white.

‘ The effects of heat on the constitution of men under the equinoctial line are phenomena which have been discovered by anatomizing negroes, and analysing their most essential humours. The medullar substance of the brain is blackish with them; the pineal gland almost entirely black*, the net-work of the optick nerves brownish, and the blood of a much deeper red than ours. Lastly, their spermatic liquor is coloured by the same principle which appears spread in their mucilaginous membranes. It is amazing that the moderns have been so long ignorant that the blackness of the flat-nosed negroes is visibly inherent in their seminal liquor, which is immediately perceived upon a comparison with that of white individuals. Strabo, and some of the ancients say, that this was a fact not so much as called in doubt in their time; and the most recent observations have served only to confirm it in all its circumstances. Indeed, how can we otherwise account for the varieties arising from mixed breeds, both among men and animals?

* See two memoirs, entitled, “Anatomical Enquiries into the Nature of the Epidermis, and the Colour of the Medullar Substance in the Negroes, by M. Meckel.” See likewise a Memoir, “Communicated to the Royal Society, upon the Colour of the Blood of Negroes, by Dr. Towns.”

the creating gen^{rs} of system. Well provided with facts, a philosopher, like Wallerius, may repeat those he thinks proper, and then let him give us elements of agriculture; but now the greater part of writers are *imitatorum seruum pecus*.

XV. *Extrait du Droit Public de la France, par Louis de Brancas, Comte de Lauragais. Seconde Edition. 8vo. Londres.*
Abstract of the Jus Publicum, of France.

THIS pamphlet contains only a sketch of a greater work which the ingenious and patriotic count has in hand. He is perfectly in the right always to have a retrospect to the excellent English constitution and its laws, for both countries had originally one and the same system, which prevailed all over Europe, wherever the brave and free Teutonic tribes had spread their conquests; and though humanity prompts us to give the best wishes to the patriotic undertaking of count Lauragais, we fear, however, that it will not produce that effect for which it is intended, viz. to restore liberty to his oppressed country. The Bastile, the Lettres de Cachet, the private executions operate stronger than all the encouragement which a compilation of the fundamental laws of the French constitution ever can give. One hint, however, would be, we think, of use to the ingenious and noble author; namely, to employ a trusty and learned friend in the revisal of his papers; that he may not for the future construe, *morem gerere alicui*; by *avoir de l'ascendant sur quelqu'un, le gouverner*, i. e. to govern somebody, to have influence over him: for it certainly has the opposite meaning; to obey, to conform to somebody's humour. A young man, who who has just left college, is unequal to a task which requires an experienced scholar, a man of taste and genius.

XVI. *Le Gazetteier Cuirassé: ou Anecdotes scandaleuses de la Cour de France. Imprimé a cent lieues de la Bastille, à l'enseigne de la Liberté. 8vo.*

The Gazetteer in Armour: or Scandalous Anecdotes of the French Court. Printed an hundred Leagues off the Bastille, at the Sign of Liberty.

THE anonymous author of this paper attacks the French ministry in a way quite different from the former. He has, doubtless, obtained one part of his aim, which is to expose the characters of such persons as are now at the head of the administration in that unhappy country: in the other, to ruin them and to cause a revolution in favour of liberty, he will be certainly frustrated. Some of the German names, obvious in this performance, are certainly murdered; thus the amiable dancer Mademoiselle Heinel is always called *Hingel*: count Bentheim is called *Binten* or *Bintem*. Even his countrymen are misrepresented; Bouquinvillle is put instead of *Bougainville*.

We have reasons to suspect that this performance has been hatched in England; and from some hints we may collect, that the author is in connection with a witty foreign nobleman, who

who is famous for his chemical experiments, his attachment to horse-racing, and to many other fashionable amusements.

XVII. *Dictionnaire Domestique portatif, contenant toutes les Connoissances relatives à l'Economie domestique & rurale.* Paris. 3 Vols. 12mo.

A portable Domestic Dictionary, containing, every Thing relative to domestic and rural Oeconomy.

XVIII. *Dictionnaire portatif de Chirurgie, ou Tome Troisième du Dictionnaire de Santé, par M. Sue le jeune.* 8vo. Paris.

A portable Chirurgical Dictionary, or third Tome of the Dictionary of Health. By Mr. Sue the Younger.

XIX. *Dictionnaire universel de la France, contenant la Description Geographique & Historique des Provinces, Bourgs, & Lieux, remarquables du Royaume, &c. par Robert de Hessel.* 6 Vols. 8vo. Paris.

An Universal Dictionary of France, containing a geographical and historical Description of the Provinces, Towns, and remarkable Places of the Kingdom, &c. by Robert de Hessel.

XX. *Dictionnaire de Morale Philosophique, par le P. Joseph Romain Joly, Capucin.* 2 Vol. 8vo. Paris.

A Dictionary of Ethics, by Father Joseph Romain Joly, Capuchin Friar.

XXI. *Dictionnaire d'Architecture civile, militaire, et navale, ancienne & moderne, & de tous les Arts & Metiers qui en dependent.* Par M. C. F. Roland de Virloys. 3 Vols. 4to. Paris.

A Dictionary of civil, military, and naval Architecture, ancient and modern, and of the Arts and Trades that relate to it. By M. C. F. Roland de Virloys.

A Common and epidemical distemper rages now with great fury over all the literary world, and it has been observed, that none are more infected with the said distemper than those who call themselves *esprits forts*, wits, beaux, and people of superficial learning; the distemper is called *Lexicomania*. It had its origin in France, and is there studiously propagated by some people who find their account in it, and none are more industrious in communicating the disease to others than the booksellers of Paris, and other places in France. What progress it has made of late in that country these five publications can prove, and it is to be wished, that the distemper may not spread likewise into England, for there are already some indicia of its appearance on this side the water.

XXII. *Recherches Philosophiques sur les Americains, par M. de P***, avec une Dissertation sur l'Amerique & les Americains, par Dom Pernetty, & la Defence de l'Auteur des Recherches contre cette Dissertation.* 3 Vol. A Berlin.

Philo-

*Philosophical Enquiries concerning the Americans by M. de P***, with a Dissertation upon America and its Inhabitants, by Dom Pernetty, and the Defence of the Author of the Enquiry against the Dissertation.*

THIS publication may be considered as a collection of dissertations on various subjects relative to the inhabitants of America. The author, who is supposed to be Mr. de Premontval, unites an extensive learning with mature judgment, and has discovered in his performance so many striking and new reflexions, delivered in so sprightly a manner, that we can recommend these dissertations to our readers as one of the best works published within these few years in the French language. The author's enquiries shew that he is perfectly master of the subject, as far as a man can be supposed to be acquainted with it, who never has been in America, and owes all his information to reading. He enters into the discussion of many curious points with so great a knowledge of natural history, physiology, and history, and proposes the inferences drawn from the various facts he relates in so agreeable a manner, that the generality of his readers will be highly pleased both with his materials and his style. The warmth of his imagination, however, carries him sometimes astray, so that he now and then misrepresents things, and makes use of unguarded expressions. The principal idea which the author endeavours to establish throughout the whole, is, that the nature of the inhabitants of America is quite debased, by the too raw and too wet climate of this continent. The arguments he produces in support of his opinion would sometimes be equally applicable to all countries, which are still in a state of nature and uncultivated, in whatsoever part of the world.

After having with great vivacity delivered this opinion, he gives a view of the distinguishing characteristics of the human species in America, or a kind of natural history of this variety of men. He then endeavours to account for the original colour of the Americans. Their anthropophagy, and the true causes of this cruel and inhuman habit, are the object of a new dissertation, wherein he ranges the different known cannibals under certain classes. The Eskimaux are a species of men so widely different from the rest of the Americans, that it was necessary to speak of them in a peculiar chapter, wherein he proves them to be the same people with the inhabitants of Greenland. The Patagonians have of late so much been the object of conversation and of writing, that our author could not dispense with giving his opinion on them: he finds that the accounts about them are so incongruous, inconsistent, and contradictory, that there is not only reason to believe the whole a fine traveller's tale; but he thinks that the gigantic size of the Patagonians has been always decreasing in every new traveller's account, till they are brought down in our days to the common size of other men. In this account the author attacks Dr. Maty without the least provocation. His attack is so illiberal

beral and so personal, that it greatly lessens the good opinion we should otherwise entertain of his performance. Good breeding and civility are the characteristics of a gentleman, and ought to be those of a man of real learning. None should be deficient in these articles, who pretend to acquire a reputation in the literary world; for true learning is the improvement of the mind as well as of the heart; and if those who intend to improve the mind and the heart of others by their publications, are not improved themselves, with what a face can these enterprising and audacious people expect their opinions will have weight with others? So much is it true, that the brightest genius, the most learned scholar, is not always a man of good morals, and of an excellent heart.—The white negroes are the object of enquiry in a peculiar section; and as they were by some authors thought to be Orang-Outangs, it was natural to treat of them. The hermaphrodites of Florida, and the circumcision and infibulation mentioned by some writers to be practised by some American tribes, are discussed in separate chapters.

In the fifth part the author begins with a general recapitulation of his favourite opinion about the debasement of the human species in America.

Some very odd practices, common to both continents, engage the author's attention afterwards; and with the reflections on the use of poisoned arrows the fifth part is concluded.

The dissertations upon the religion of the Americans, and that of the grand Lama, upon the changes of our globe, and lastly an account of Paraguay, are the contents of the sixth part. In the third volume the author gives Dom Pernetty's Dissertation, and his own Defence.

That our readers may judge of the method in which Mr. de P. treats his subject, we shall here insert a translation of a passage taken from the second section of the second part, where the author speaks of the original colour of the Americans in the following manner.

‘ Nothing surprized Christopher Columbus more, as he himself owned to his friends, than to find a race of men in the new world, within four degrees of the equatorial line, who were not black. He thought he had been mistaken in his latitude, and could not comprehend that in the same parallels of the torrid zone, Africa should contain negroes with woolly heads, and America only men of a bronze complexion, with long straight hair. This diversity of colours in climates so similar to all appearance, actually formed a difficulty, which the philosophers of the fifteenth century despaired of overcoming.

‘ The divines of this century, unjust or conceited enough to think themselves more enlightened than the divines of past ages; say that the negroes descend in a direct line from Cain, whose nose was deformed, and his epidermis turned black by the hand of God, in order to imprint in his figure a distinguishing mark of an assassin. The divines of times past, taught in their schools, with as much plausibility, that the Ethiopians are the posterity of Chus, or Canaan, or Ismael. The abbé Pluché has defended this last argument with as much violence as he afterwards employed in abusing
ing

ing Descartes and Newton. After fighting against truth itself, he must attack even those who stood up in its defence, only to keep up his consequence. He is to be pitied.

‘ I know not through what fatality the divines, as if blinded to their own interests, have so often taken upon themselves to treat of physical questions. By stepping out of their sphere, by pronouncing judgment on matters which they are allowed to be ignorant of, what else could happen to them but that they were in the wrong, became ridiculous, and the laughing-stock of their enemies? After deciding so ill, can they with any reason complain that their decisions are despised? Can they say that this century is upon the decline, because people are occupied only to reproach them with their errors? Does it not occur to every body, that after being mistaken in geography by condemning bishop Virgilius; in astronomy, by condemning Galilei; in metaphysics, by condemning Giordano Bruni, and the immortal Locke; in natural philosophy by burning so many magicians, sorcerers, and good books; they may likewise be mistaken in natural history, when they attribute the origin of the negroes to heroes of the Jewish history? To what purpose is it then to invent such incongruous systems? Or why should one complain that they are laughed at?

‘ Perfect negroes exist no where, except in the hottest climates of the globe; there are none beyond the limits of the torrid zone. They do not, as has been asserted, constitute the twelfth part of mankind; their numbers, in respect to that of white and brown men, being only as 1 to 23. As the heat of the intermediate zone decreases, the complexion grows lighter and more white, the hair uncurl, and grow longer, and the features soften; the Moors, though black to all appearance, are less so than the Negroes, because a greater distance separates them from the equator. There is no ancient family in Portugal, who have light coloured hair, or the iris of the eye blueish. The Portuguese, Spaniards, and Neapolitans, are still somewhat tawny; and there that hue vanishes; for beyond the Alps and Pyrenean mountains, all the people are white.

‘ The effects of heat on the constitution of men under the equinoctial line are phenomena which have been discovered by anatomizing negroes, and analysing their most essential humours. The medullar substance of the brain is blackish with them; the pineal gland almost entirely black*, the net-work of the optick nerves brownish, and the blood of a much deeper red than ours. Lastly, their spermatic liquor is coloured by the same principle which appears spread in their mucilaginous membranes. It is amazing that the moderns have been so long ignorant that the blackness of the flat-nosed negroes is visibly inherent in their seminal liquor, which is immediately perceived upon a comparison with that of white individuals. Strabo, and some of the ancients say, that this was a fact not so much as called in doubt in their time; and the most recent observations have served only to confirm it in all its circumstances. Indeed, how can we otherwise account for the varieties arising from mixed breeds, both among men and animals?’

* See two memoirs, entitled, “Anatomical Enquiries into the Nature of the Epidermis, and the Colour of the Medullar Substance in the Negroes, by M. Meckel.” See likewise a Memoir, “Communicated to the Royal Society, upon the Colour of the Blood of Negroes, by Dr. Towns.”

MONTHLY CATALOGUE.

P O E T R Y.

23. *Christianity Unmasked; or Unavoidable Ignorance preferable to corrupt Christianity. A Poem. In Twenty-one Cantos. By Michael Smith, A. B. 8vo. 4s. sewed. Turpin.*

THIS redoubtable author, in the true spirit of chivalry, accoutres himself in Hudibrastic armour, mounts his steed, enters the field, and bids defiance 'to the whole army of the Philistines; to Gebal, Ammon, and Amalek; to rakes, libertines, and fanatics; to Jews, Turks, Infidels, and Heretics.'

Sometimes we find him engaged with the pope and all his legions.

' With nuns and friars,
With Jesuits, that group of liars;
Priests, bishops, cardinals, and monks,
And heads of pious knaves and punks,
Abbots and abbesses I mean,
Those nests of clean birds and unclean;
With all the rout that bend the knee
To that terrestrial deity.'

At other times we find him in the proper office of a knight-errant, exerting his prowess in defence of the ladies; and dispatching all the rakes and libertines, who attempt to rob them of their virtue, to the devil.

' To tempt a virgin to miscarriage,
By treach'rous promises of marriage;
And when your lust is satiate grown,
Desert and throw her on the town;
To prostitute her wretched person,
For bread, to ev'ry dirty whorson;
'Till brought to tatter'd gown and smock,
She dies distemper'd in the Lock.
Of all the deeds which men debase,
Which reason's laws subvert, and grace,
And which denote degen'rate times,
These are the most enormous crimes;
And if there be a fire in hell.
Such villainies deserve it well.'

At other times our hero assumes an air of pleasantry, and thus displays his facetiousness and humour:

' Adam, we're told, before he tasted
The fruit forbidden, like a beast did

Ramble, unrob'd, all over Eden,
 And so did Eve, although a maiden ;
 For men religiously believe,
 That neither Adam, nor dame Eve,
 Before they tasted of the tree,
 Knew shame between the waist and knee.

* But what by that same tree's design'd,
 Let those who know, inform mankind ;
 For I my ignorance confess,
 I neither know, nor will I guess.
 Mysterious fruit ! that could dispense
 Knowledge unknown to innocence ;
 Which such strange efficacy had,
 To shew that mankind should be clad ;
 When neither Adam, nor his wife,
 Had seen a coat since they had life ;
 Except the dev'l, like modern beau,
 This knowledge did to Eve bestow ;
 Or modern dress'd aërial belle,
 The faithful confidant of hell,
 Inveigled Adam from his bride,
 Then did his nakedness deride.
 For search the text, you'll not find in't
 A human being to give the hint ;
 And nature, in its purest dress,
 From head to foot is nakedness ;
 For ev'ry beast, *hujus telluris*,
 Goes *naturalibus in puris*.'

Sometimes the sage Michael amuses himself with a Canterbury-tale, as that of the crabs and candles ; at other times, with a luscious narrative, as that of father Girard and miss Cadriere, and the intrigues of one Antigerris and a lady of pleasure. At last, we find him fairly overtaken by *Nature's kind restorer*, and all his senses absorbed in the following dream :

* For adepts in the chemic trade,
 A resurrection oft have made ;
 And many instances afford,
 Of macerated forms restor'd.

* They take a flower, or plant—suppose
 It is a flower—and that a rose.
 The root, the stalk, and leaves confounded
 Together—in a mortar pounded ;
 A salt, or spirit, from this mass
 Extracted, and put in a glass ;

Then

Then by the soft and gentle power
Of fire, th' resuscitated flower,
Will, to the artist's great surprize;
Gradatim, from the salts arise;
Appear in proper form and hue,
As when upon the ground it grew;
And will again (remove the fire)
To its chaotic salts retire.'

Here we take our leave of this facetious author; and as we have been entertained with his performance, we heartily wish, that no splenetic, or malevolent critic, may apply these lines in the twelfth canto, to this defence of Christianity:

' Not e'en an Epicure, intent
To give satyric spleen a vent,
Could in a light more sportive place her,
Nor yet more thoroughly disgrace her.'

24. *A Familiar Epistle from a Student of the Middle Temple, London, to his Friend in Dublin. Written in the Year 1759.*
4to. 2s. 6d. Davies.

This Epistle is written in an easy and agreeable manner, equally remote from affectation and dullness. The subject is well adapted to the stile; containing unforced sentiments, and lively allusions to many little incidents in private life. The following extract may serve as a specimen.

' Eight months are past—a tedious time,
You know, for one who loves a rhyme,
Yet, if I err not, some weeks more
May well be added to the score——
Since last the Muse, with soul of fire,
And magic fingers struck the lyre;
Since last, in sober serious vein,
She tun'd one grave and moral strain,
Or sung, or said, one tender lye
To Daphne's cheek, or Stella's eye.

' Compell'd by Fate's severe command
To quit Irene's favourite land,
To leave the joys my soul approv'd,
The hearts I priz'd, the looks I lov'd;
The morning stroll, the mid-day ramble
O'er lawn and grove, through brake and bramble,
The evening walk in Green or Park,
So oft protracted to the dark;
The sprightly dance, the mirthful song
That wing'd the heavy hours along;

My B——y's easy artless strain,
 The social chat of Johnson's Lane,
 The sportive fray, the serious fit,
 The feast of reason or of wit;
 The Court which more I ne'er shall see—
 Where pleaders spoke without a fee,
 Where C——n sage and D——g cunning
 Harangu'd against the crime of punning,
 And S——g was censur'd by the law
 For kissing girls he never saw :
 Condemn'd to leave—alas the while!—
 The bliss that beams in Chloe's smile,
 And more, (in life if more can be)
 The converse of a friend like thee :
 Forc'd from all these, the Muse no more
 Rejoic'd in aught that pleas'd before ;
 To every scene and face a stranger,
 At every turn she fear'd a danger,
 So hung her head, and droop'd her wing,
 And not one syllable could sing :
 At length, recover'd from her fears,
 She rubs her eyes, she pricks her ears,
 And finds with joy, on searching round her,
 Her heart and head were never sounder.
 Now, anxious for this new essay,
 She marks the perils of the way,
 Now, from the garret's airy height,
 Once more she meditates a flight,
 And, fearless grown, resolves to try
 Her pinions in a foreign sky.'

This Epistle in general discovers a natural vein of poetry. There is subjoined to it an Ode for Music, called the Choice of Hercules, and a Pastoral Ballad, in imitation of Shenstone; which deserve our praise, no less for beauty of sentiment than harmony of versification.

25. *The Inundation, or the Life of a Fen-Man, A Poem. By a Fen Parson. 4to. 1s. Baldwin.*

The design of this little poem, which is to instruct the inhabitants of the fens in their religious duties, and to inspire them with a chearful submission to the will of Providence, is so benevolent, and suitable to the profession of the author, that it would be unjust to treat it with the severity of critical examination. With a piety of sentiment adapted to the bulk of his flock, he has mixed a variety of rural images, and has given a picturesque description of the life of the fen-men.

26. *An*

26. *An Englishman's Remonstrance: Inscribed to the Right Honourable Brads Crosby, Lord Mayor of London.* By William Sharp, Jun. 8vo. 1s. Almon.

We wish that this Mr. William Sharp, jun. who lives, it appears, in the Isle of Wight, would entirely renounce the correspondence which he has lately commenced with the Muses. We can assure him that of every species of composition, poetical balderdash is at all times most disregarded. A specious title-page, it must be owned, frequently imposes upon readers; but that of a *Remonstrance* is now fallen into such discredit, as never to answer the end of the bookseller. Mr. Sharp must certainly know, that the very name is become contemptible at St. James's; and we very much question whether even the patriotic livery-men in the city are not at length equally disgusted with it.

27. *The Tobacconist; a Comedy of Two Acts.* Altered from Ben. Johnson. 8vo. 1s. Bell.

The comedy of the Alchymist had become insipid to a modern audience, till it was again rendered popular by the inimitable action of Mr. Garrick. The humour of the play, as it is here altered, though farcical, is better adapted to the taste of the times. But we can by no means approve of the obsolete absurdity, of making the actor speak, at the same time, in his real and fictitious character.

N O V E L S.

28. *The Generous Lover: or, the Adventures of the Marchioness de Brianville.* Translated from the Original Italian of the Abbé Pietro Chiari. 3 Vols. 12mo. 7s. 6d. sewed. Steel.

The lovers of variety will be sufficiently gratified by the perusal of this performance: the incidents in it are numerous, and the rapid succession of them, rapid as the revolutions in a pantomime, must be highly delightful to the hasty reader who seizes a new book merely to kill time, and who wishes not, on his arrival at the conclusion of it, to remember a syllable in the pages through which he has scampered, with the expedition of a post-boy through a country town, and with a similar vacancy of mind.

The abbé Chiari seems to have exerted his creative genius in this work, to throw himself into the same rank, as a novelist, with the chevalier de Mouchy, the perusal of whose *Payfanne Parvenue*, fired him, we imagine, with emulation; but he is not, in our opinion, a successful imitator: the adventures of the Marchioness de Brianville are marvellous and unimportant; those of the Marchioness de L—— V—— are probable and interesting. The adventures of them both are extraordinary, but in a different way: you may fancy that

the latter was an actress in the scenes and the situations which she describes; you cannot, without being of a very romantic turn, suppose that the former was actually engaged in all the vicissitudes of fortune which she delineates.

As to the translation, not having the original by us, we cannot speak decisively concerning the fidelity of it: the translator does not certainly shine in his own language.

29. *Cupid turned Spy upon Hymen, or Matrimonial Intrigues in Polite Life.* 2 Vols. 12mo. 5s. boards. Roson.

In our last Review, p. 154. we gave our opinion of a worthless production entitled, *Cuckoldom Triumphant, or Matrimonial Incontinence vindicated*, in two volumes, published by Roson. We now think it our duty to reprehend the said Roson for endeavouring to impose upon the public, by re-advertising the same production under a new title, with equal absurdity, indeed, and effrontery, especially in so short a time after the first publication. The professed apologist for matrimonial incontinence merits a severe condemnation, be his performance ever so witty and facetious, and penned with all the delicacy that the nature of the subject will admit of: but when he writes at once with dullness and indecency, when his pages are, at the same time, stupid and obscene, he deserves no quarter from those readers who are friends to society in general, to the marriage-state in particular.

30. *The Palinode. or, the Triumphs of Virtue over Love. A Sentimental Novel: in which are painted to the Life the Characters and Manners of some of the most celebrated Beauties in England.* By M. Treycastle de Vergy. 2 Vols. 12mo. 5s. sewed. Evans.

We should be guilty of the greatest partiality, we should be cavillers, and not critics, did we satirically condemn, with the intrepidity of a Drawcansir, all the productions of M. de Vergy's prolific pen. He has produced some novels which may safely be recommended to those readers for whose entertainment they are chiefly calculated. The *Palinode* is, in general, a decent performance: if a few passages, of an inflammatory nature, were expunged, it would be an unexceptionable one. There are several scenes drawn in it with a delicate hand, and which sufficiently prove the author to be acquainted with the inmost recesses of the female heart. How much fair fame does he lose, whenever he sends a volume to the press unfit for the perusal of the fair sex!

31. *Letters to Eleonora.* 2 Vols. 12mo. 5s. sewed. Becket.

In these letters the author endeavours to express the sentiments of love agreeably to the emotions of nature, and to
exhi-

exhibit a picture of tender passion in the justest as well as the most lively colours. A man of sense may write *about* that passion; a man of feeling only can paint it.

32. *The Marriage: or, History of four well known characters. Translated from the celebrated French Novel of the same Title. By Thomas Marten, A. M. 2 Vols. 12mo. 5s. sewed. Wheble.*

We do not know who Thomas Marten, A. M. is, nor whether there is really such a man existing, but we imagine that his translation (by no means a masterly one) taken in a literary, or a lucrative view, will not reward his diligence, or recompense him for his time; that it will raise him either to celebrity, or to riches. The caprices of love are, indeed, minutely described in these volumes, but we frequently wish to see delicacy guiding the author's hand. The four well-known characters are not characters whom we are desirous of knowing; and we cannot compliment the translator so far as to say that he is entitled to the thanks of his English readers for the importation of them. He might have, by a happier choice, given us a more valuable version.

33. *Rosara; or the Adventures of an Actress: a story from real Life. Translated from the Italian of Pietro Chiari. 3 vols. 12mo. 7s. 6d. sewed. Baldwin.*

A story from real life! These words we frequently discover in the first leaf of a book of adventures, in which there is hardly an adventure described which does not violently militate against probability. Marvellous occurrences, indeed, are daily met with in real life; but those which are generally recorded in the lives of our modern historians, are too extravagant to be credited.

If Rosara's narrative, written by herself, is to be relied on, it is a curiosity of the kind; it has very little merit if it is fictitious.

After having given an account of herself in the character of a rope-dancer, and of an actress, and described herself in various situations (some of them extremely curious) in several parts of Italy, she comes forward as the countess of B——, the wife of an Italian nobleman.

Considering Rosara's narrative as a literary composition, it appears to be entitled to a favourable reception, in the original language. As a work of imagination it is very defective: the incidents are not numerous, nor are they sufficiently important; many judicious observations, however, are scattered through it. To say truth, we think that the fair biographer shines more in sentiment than in description. The

translator of her Adventures has not done her justice by the exhibition of her in an English dress.

34. *The Generous Husband; or, the History of Lord Lelius and the fair Emilia. Containing likewise the Genuine Memoirs of Asmodei, the pretended Piedmontese Count, from the Time of his Birth, to his late Ignominious Fall in Hyde Park.* 12mo. 2s. 6d. Wheble.

This is one of those productions which is a disgrace to the press: it contains nothing which can entitle it to a favourable reception from the public. A sufficient quantity of love, indeed, is introduced into it; but the scenes are so insipid, and there is such a languor in all the situations, that the tender passion appears, under the author's management of it, in a very disgusting light.

C H I R U R G I C A L.

35. *Essays on several important Subjects in Surgery.* By John Aitken, Surgeon, of the College and Incorporation of Surgeons in Edinburgh, 8vo. 4s. sewed. Dilly.

Though some eminent surgeons have lately made considerable improvements in the method of treating fractures of the bones, the author of these Essays seems to have traced out a road that promises to lead to higher attainments in the art, than those which had been formerly in use. The retention of fractured bones in their proper place, after coaptation, is the subject treated chiefly of in this performance, and Mr. Aitken has contrived a piece of mechanism which appears to be extremely well calculated for answering that important end. This machine is chiefly intended for fractures of the thigh and leg. It can be applied without stripping the patient; and what is a singular advantage, we are told that it perfectly secures the parts against the smallest degree of alteration, even from the movement of a carriage. The following short extract will serve to give our readers some idea of this machine, which the author has described at full length, and illustrated with plates.

‘ It has already been observed, that a proper and necessary resistance to the constant contractile *nijus* of the femoral muscles, now that the bone is fractured, can only be supplied by assuming two fixed points, the one above, and the other below the fractured part; which are to be maintained at the same distance they held naturally, or immediately after extension and coaptation were duly accomplished.

‘ The *pelvis* offers itself as the most proper part for assuming the superior fixed point, because here the circulation and internal organs are protected from any pressure that may

be consequent to doing so; its situation also, as being above the neck of the thigh-bone, is an additional recommendation. For the inferior one, the lower part of the thigh, or ordinary gartering place, for reasons already alledged, is to be chosen. About each of these a *belt* or *circular* is applied.

* The circular which embraces the *pelvis*, occupies the same place where the top-band of the breeches in men is fixed, and with much the same strictness; and resembles it pretty much in shape: the other circular applies above the knee, with about the same tightness which the garters commonly have. These constitute the two fixed points, and are the *basis* of the resistance to the muscular contraction which we mean to produce; their particular structure and application shall be taught hereafter.

* *Graduating steel-splints*, three or more in number, connect these circulars in such a manner, that the intercepted portion of the thigh can be kept more or less extended at pleasure, with abundant steadiness and safety; and that even in spite of the motion which may be occasioned by convulsive startings, coughing, reaching to vomit, &c. for any length of time, and with equal facility and success, whether, to obtain the relaxed state of the muscles, the patient lie on his side or back: and, what is of the last importance, this mode of dressing a broken thigh-bone, causes as little pain or uneasiness, as well when applying as afterwards, as any other *apparatus* whatever, that is likely to be productive of the smallest advantage. While all this is accomplishing, the circulation is in no degree impeded or obstructed; as any one, ever so little acquainted with the anatomy of the parts concerned, must know.*

Mr. Aitken likewise recommends this machine for fractures of the Tendo Achillis, and of the Patella, and gives directions for applying it in these cases. He has treated, in these Essays, of several other important subjects in surgery, among which is that of extracting teeth by an instrument of a new construction. The whole of Mr. Aitken's improvements, which appear to be founded upon a rational persuasion of the defects in the practice of surgery, are extremely plausible, and, we hope, will be carefully attended to by those of his profession.

36. *A Disquisition on Medicines that dissolve the Stone. In which Dr. Chittick's Secret is considered and discovered. In two Parts. The Second Part now first published, and the First considerably improved. By Alexander Blackrie. 8vo. 5s. boards. Wilson and Nicol.*

In the first part of this performance, which was published five years ago*. Mr. Blackrie promised that, in a future ad-

* See Critical Review, Vol. xxi. p. 263.

dition to his work, he would exhibit some remarks on the nature and properties of alkaline fixed salts and substances. He has, however, entirely waved the consideration of that subject, and restricted himself to the two following enquiries.

1. In what quantities soap lye may be given with safety, and a reasonable prospect of success in the different states or periods, and under the various circumstances and symptoms, of patients who suffer from calculous concretions in the kidneys and bladder or their excretory ducts.

2. What methods ought to be made use of for alleviating the painful and dangerous symptoms which may occur in the course of this distemper, when not only soap-lye, but all other strongly stimulating medicines are improper and dangerous to those persons who, at other times, might take them not only with safety but advantage.

The author has accurately described the different states or periods which ought to be attended to in calculous disorders, and lays down the most rational method of cure.

37. *An Essay on the Ophthalmia or Inflammation of the Eyes, and the Diseases of the Transparent Cornea; with Improvements in the Methods of Cure.* By William Rowley, Surgeon. 8vo. 1s, Newbery.

Mr. Rowley's observations on the common method of cure, in the disorders here treated of, appear to be rational and well founded. He thinks that spirituous and astringent lotions are very improperly applied in the ophthalmia; and that powders also are liable to exception, by insinuating under the eye lid, and thereby supporting an irritation. Blisters, sternutatories, scarifications of the conjunctive membrane, together with setons and issues, he is likewise of opinion are either prejudicial or of no use. The method of cure, which he has found most successful, is, after bleeding, to administer attenuating medicines; such as cooling saline preparations given in large doses, and often repeated, with antimonials, mercurials, &c. The only topical remedies he applies, are mucilaginous preparations, properly diluted with water; which, if they do not effect a cure, by obtunding the saline acrimony, greatly ease the patient, and allay the irritation. He observes, however, that some skill is necessary in using such applications; for if they be made too viscid, they would close the eye-lids, which would with difficulty be opened. The mucilage, he also observes, should not be prepared from seeds, but from gums of the most innocent kind, as gum arabic. Mr. Rowley gives, likewise, many useful remarks on ulcers, specks, and opacity of the cornea, which deserve particular attention.

38. *An Essay on the Cure of the Venereal Gonorrhœa, in a New Method, with some Observations on Gleet.* By W. Ellis, Apothecary. 8vo. 1s. Pearch.

This author proceeds upon the principle adopted by some preceding writers, that the *virus* of the pox, and that of a simple gonorrhœa, are of a very different nature: for which reason he rejects the use of mercury in the latter, as entirely superfluous; and conducts the cure by bleeding, a lenient purgative, the balsam copaiba, and afterwards a few vitriolic, or such like injections. Mr. Ellis has adduced a few cases to confirm the success of this method of treatment; but neither his theory nor practice are sufficiently supported to be admitted without further observations.

39. *A new Method of curing and preventing the virulent Gonorrhœa. To which is added, a chemical Investigation of a Remedy, called, The Preservative Anti-venereal Water. Written originally in French, by John Warren, M. D. of the University of Edinburgh. Translated by a Surgeon.* 8vo. 1s. Flexney.

Though the impositions daily experienced, in regard to the cure of the venereal disorder, might justify a degree of scepticism concerning this performance, we shall, however, give credit for its being originally the production of a Dr. Warren in France, with whose medical abilities we are entirely unacquainted. The method here proposed for the cure and prevention of the virulent gonorrhœa is, by injecting into the urethra a solution of caustic alkali, by which the mucus, wherein the infectious matter had been enveloped, is dissolved, and a copious evacuation of it produced from the glands of the urethra. That the discharge of the venereal *virus*, were we absolutely certain that it adhered to the sides of the urethra, might be promoted by such an application, is not void of plausibility; but we are of opinion, that the great danger of violent inflammations, which would almost inevitably follow the use of such atrid injections into the urethra, is sufficient to deter from the practice. We must, therefore, consider the proposal of thus curing or preventing the venereal disorder, as no less reprehensible in a physical than moral light; while the author and translator have attempted to facilitate this twofold imposition, by adding to empiricism a fallacious profession of security from the frequent effects of licentiousness,

P O L I T I C A L

40. *A Letter to the Earl of Bute.* 8vo. 1s. 6d. Almon.

Those who are conversant in the political history of the times, will be at no loss to anticipate the subject of this letter. It is written in the same petulant strain of invective which distinguishes the other impotent effusions of malignity

nity addressed to that nobleman; and contains nothing that has not been a thousand times repeated by mercenary scribblers in the news papers, except a dictatorial requisition to procure a dissolution of parliament. The more discerning part of the nation are fully sensible of the true motives of those who have endeavoured to raise a clamour against lord Bute's administration and person; and if his lordship has now the satisfaction of standing acquitted of every imputed misdemeanour, in the opinion of all candid and impartial men, he enjoys the additional happiness to reflect, that none of the temporary productions in which his name has been traduced, can ever excite, in a liberal mind, any other emotion than that of indignation towards the writer. Indeed the whole of them are so ineffectual for supporting the flame of opposition, that the falsehoods, the calumnies, and the scurrilities they contain, would seem sufficient of themselves entirely to extinguish it. If they can add to any flame, it must be to that kind alone to which all such infamous attempts to traduce respectable characters, and impose upon the public judgment, ought to be condemned.

41. *An Address to the House of Commons of Ireland. By a Freeholder.* 8vo. 1s.

Why this pamphlet should be introduced into the world without the name or residence of a publisher, we cannot see any solid reason. The author certainly has no cause to be ashamed of his production. He has, in a very satisfactory manner, shewn the advantages of the Augmentation Bill, together with the inexpediency of establishing a militia in Ireland. The several facts and observations here contained, sufficiently justify the conduct of government in regard to the public measures lately adopted in that kingdom.

42. *An Essay on the Character and Conduct of his Excellency Lord Viscount Townshend, Lord Lieut. of Ireland.* 8vo. 1s. Doddsley.

This pamphlet is well written, and the advantageous account it exhibits of the noble deputy is evidently conformable to truth.

43. *Magna Charta, opposed to Assumed Privilege, &c.* 8vo. 3s. Kearsly.

This volume may appear interesting to many among the citizens of London; but we imagine it will meet with very few purchasers, even among the friends to the constitution, in any other part of the nation.

D I V I N I T Y.

44. *A Treatise on Marriage. To which are added, Strictures on the Education of Children.* By W. Giles. 8vo. 1s. 6d. Buckland.

This Treatise abounds with pious instructions; but will be read with very little pleasure by those who have a taste for elegant language and sprightly sentiments.

45. *Remarks upon certain Proposals for an Application to Parliament, for Relief in the Matter of Subscription to the Liturgy and Thirty-Nine Articles of the established Church of England.* 8vo. 6d. Rivington.

The author of these Remarks seems to be very much offended at the Proposals for an Application to Parliament, for the repeal of our Articles. He says, 'the question to be determined by us is this: If we believe our mode of professing Christianity to be the best, we shall do well to give our hand to check an attempt so destructive to our establishment, as the proposed application. If, on the contrary, we disapprove our own establishment, what hinders us from forsaking it; and going over to any sect, where we think Christianity is professed in greater purity?'—He insists, that subscription is no grievance to individuals; that if it were a grievance to some, yet that should not be considered, on account of the great advantages arising from subscription, and the great disadvantages of removing it, &c. The reader will find in this pamphlet a recapitulation of the principal arguments, which the advocates for our religious establishment have already urged in the course of this controversy.

46. *A further Defence of the present Scheme of petitioning the Parliament for Relief in the Matter of Subscription.* By the Author of a Letter to James Ibbetson, D. D. 8vo. 1s. Wilkie.

By the following extract the judicious and impartial reader will perceive, that this is an acute reply to the Remarks mentioned in the preceding article.

'Until the Remarker's day, the champions of establishments founded upon subscription, had generally harangued in favour of *Uniformity*—and dwelt upon the blessings and beauty of it, in terms of rapture. But this adventurer into the regions of novelty has discovered that even the union of Protestants is not to be desired—and though he gives us no argument, yet there is an adage in his favour, *the fewer the better cheer*.

'Hitherto it has been thought an objection to subscription, that it failed of its acknowledged end, viz. consent touching true religion—but the Remarker asks us, Who ever said that absolute unanimity was expected from it? Are there not many doctrines not mentioned in the articles? There are. Then, says this man of logic, in *them* a latitude allowed you.

'This is kind, that our holy mother will suffer us children to prattle, even when she is silent.

'One of the articles upon which the church is said to be silent, is the providence of God. Is there a latitude allowed us here?—But this is trifling.

'Who ever argued against the articles as not producing unanimity in points not touched by them? The question is, What unanimity have they produced by their definitions? Or, what unanimity can they be supposed to effect in the hands of their modern asserters, who have so purged them of their contents; and sweaved them down, that they are no more than the ghosts of what they were; and to be used only in the way of scare-crows to timorous consciences—while the *initiated* are in a secret? What secret?

'The Remarker will tell us, viz. that if they prevent diversities of *profession*, it is all they aim at. So that let a man think what he will, provided he hold his tongue, and pace regularly through the track the church has limited, he is a worthy son—a son of peace and order—a man who values his character, and will not fall in with the licentiousness of the times—while we, who profess to draw our convictions from the scriptures, and who claim no more than our birth-right, are branded with marks of infamy, and abused as disturbers of society.'

In the several publications, which have hitherto appeared, on the side of those who are advocates for the present scheme of petitioning the parliament for relief in the matter of subscription, we have seen nothing but what entitles the authors to respect.

47. *A Letter to Mr. J. Baine, Minister in Edinburgh, occasioned by his Sermon, intitled, "The Theatre licentious and perverted;" or Strictures upon the Doctrine lately insisted on against Sam. Foote, Esq. on the Representation of the Minor, at the Theatre-Royal, Edinburgh. 8vo. 6d. Robinson and Roberts.*

The moral effect of theatrical representations is a subject almost universally prejudged, on either side of the question; for which reason, any dispute concerning it may be regarded as superfluous.

M I S C E L L A N E O U S.

48. *The History of the English Language; deduced from its Origin, and traced through its different Stages and Revolutions. By V. J. Peyton, Author of 'The Elements of the English Language.' 8vo. 1s. Bladon.*

A work of this kind properly executed would be very acceptable to the public; but this is an inaccurate and imperfect sketch.—We shall give our readers a specimen.

'To express our passions, our interjections are very apt and forcible. For example, when we find ourselves somewhat grieved, we cry ah! if more oh! when we pity alas! when we lament alack! neither of which is so effeminate as the Italian deh! or the French *helas!* In detestation we say fy! as
if

if therewithal we would spit: in calling ho! in exulting with joy huzza! in laughing ha! ha! ha! all which seem to be derived from the very nature of those several affections.—

‘Moreover the copiousness of our language appears in the diversity of our dialects. We have court and country English; we have northern and southern; gross and ordinary; which differ from each other, not only in the terminations, but also in many words, terms, and phrases, and express the same things in divers sorts, yet all write English alike.

‘Neither can any tongue, I am well assured, deliver a matter with more variety than ours, both plainly, and by proverbs and metaphors: for example, when we want to get rid of any body, we are used to say begone, march, troop, hence, away; and by circumlocution, rather your room than your company; let us see your back; come again when I bid you, when you are called, or sent for, intreated, desired, invited; spare us your place; another in your stead; you are next the door; the door is open for you; nobody holds you; nobody tears your sleeve.’—

‘The Italian is pleasant, but without sinews, like a still fleeting water: the French delicate, but even nice as a woman, scarce daring to open her lips for fear of spoiling her countenance: the Spanish is majestic, but runs too much on the o, and therefore is very guttural, and not very pleasant: the Dutch manlike, but withal very harsh, as one ready at every word to pick a quarrel.’

This, we apprehend, is enough.

49. *The Farmer's Letters to the Landlords of Great Britain: containing the Sentiments of a Practical Husbandman, on various Subjects of great Importance. Vol. II. 8vo. 6s. Nicoll.*

We formerly remarked concerning the first volume of these Letters, that it contained many observations which ought to be highly interesting to the government and people of Great Britain*. The volume now published is equally intitled to the same praise; and though several valuable works on agriculture have lately appeared, we would still recommend these Letters as one of the most valuable productions on the subject.

50. *Directions for the Use of Hadley's Quadrant, with Remarks on the Construction of that Instrument. By the Rev. Mr. Ludlam. 8vo. 3s. sewed. Cadell.*

Of the several quadrants invented by Gunter, Davis, Collins, and others, designed for the use of navigators, Hadley's quadrant, so called from its inventor J. Hadley, esq. is undoubt-

* See Critical Review, Vol. xxii. p. 306.

edly the best; there was indeed about forty years ago an astronomical quadrant for taking observations at sea, contrived by one John Barston, a very ingenious watchmaker, which neither required a visible horizon, or any shade from the sun, nor was it liable to be affected by the motion of the ship; and therefore certainly a very useful instrument; yet, however, much inferior in point of merit to Hadley's quadrant, which, as Mr. Ludlam remarks, is cheap, portable, applicable to many astronomical purposes, and of all others is the easiest to manage. It is indeed its peculiar excellence that it requires no steadiness of the hand, to be acquired only by long practice; no fixed basis, as most other astronomical instruments do. Besides astronomical purposes, it makes an useful theodolite for surveying and mapping of counties, and far excels any other instrument for taking *off-sets* in the modern way of plotting and measuring land.

The extensive utility of Hadley's quadrant well deserves a more circumstantial description of it than any which has hitherto been made public; and it is with pleasure we inform our readers that in the work now before us, the reverend and learned author has fully completed this intended purpose.

51. *A Portrait; most humbly addressed to his Royal Highness George, Prince of Wales.* 4to. 1s. Wilkie.

The character of Edward the Sixth, miserably drawn by the most contemptible writer in Grubstreet.

52. *Pro and Con; or the Opinionists: An ancient Fragment.* By Mrs. Latter. 12mo. 2s. Lowndes.

An ancient physician would have recommended to the author of this production the use of black hellebore. What a pity that any thing should be published without the *imprimatur* of common sense!

53. *Character of the English Nation, drawn by a French Pen. In a Letter to a Friend.* 8vo. 1s. Bladon.

This performance is said to be translated from a work lately published by the abbé Richard, in France, intitled, *Reflexions on the Air and Meteors*. Whoever the author be, he seems to have a very superficial acquaintance with the country of whose inhabitants he treats; and his remarks are more the result of an extravagant theory than a cool and philosophical investigation. He would impute not only the moral, but the political character of the English, to the temperature of their climate. But we should be glad to be informed by the author, why so general a cause as he supposes, could be productive of such a diversity of effects. If the abbé Richard will favour our island with a visit, we can assure him, that he will neither find the consumption so endemic a disease, nor the people of England so unsociable as he imagines.

